



A WEEKLY JOURNAL DEVOTED TO THE HISTORY, PHENOMENA, PHILOSOPHY, AND TEACHINGS OF
SPIRITUALISM.

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MRS. TAPPAN AT CLEVELAND HALL,

SUNDAY, APRIL 5, 1874.

Before the regular proceedings of the evening were commenced, Mr. Dawe, who occupied the chair, called upon Mr. Slater to make some statement with reference to the meetings. That gentleman, on rising, said that it was just six months since he first had the pleasure of meeting Mrs. Tappan, on which occasion the spirits told them they were not to place the light which had been brought into their midst under a bushel; on the contrary, they were to procure the largest hall they could find, and they would fill it. How far the promise had been kept the audience were a witness. The room that was taken was filled the first several times to overflowing. How far Mrs. Tappan had rendered instruction the audience knew also. There were mediums to suit almost every taste, from the physical to the most intellectual. It was in the latter respect that Mrs. Tappan shone; and it was the intellectual we all needed. Could we then afford to have this light—a lamp, and no candle—to be snuffed out? He thought the answer would be, "No; we must endeavour to secure it for at least another year." He thought they ought to secure her services until and for the ensuing winter. He therefore trusted there were many amongst the audience not only great in this world's goods, but also great in spirit, and that they might be impelled to come forward as pioneers in this cause and say, "Our lamp must not go out." He would himself, if circumstances permitted, come forward single-handed and do it. It would be said it was the very infatuation of enthusiasm. Perhaps it was; but rather than that the light should go out he would endeavour to carry it through. But he knew there would be plenty of responses to this call, and therefore called upon those who were inclined to do so to signify the same to the committee at the earliest opportunity, that they might have means at hand to secure the services of Mrs. Tappan during the autumn and ensuing winter.

A hymn having been sung, Mr. Dawe read the lesson of the evening (Galatians v.), and then gave way to Mrs. Tappan, who rose and delivered the following invocation:

Our Father! Thou light of the day! Thou glory of the night! Thou splendour above all suns and worlds! Thou truth supreme and perfect, sitting in the midst of ignorance and finite thought! Thou that art goodness; Thou whose soul is filled with lovingkindness; Thou that dost uplift and strengthen us; Thou that dost light us on our way! O Father, we turn to Thee as children asking for Thy light, seeking Thy knowledge, striving for Thy truth, that we may find that perfect and undying love wherewith Thou hast filled the universe, and set the worlds in their places and made all things beautiful. We praise Thee for the light of the sun and the stars; for the glory of the firmament; for the grandeur of Thine eternal laws; for those moving and perfect worlds that, for ever responsive to Thy life, work out the laws of their being; for all things upon the earth fraught with beauty, with advancement, with progress; for the harvest-time yielding the glories that in the spring had been sown; for the summer with its radiant bloom, and the winter-time of rest; for all perfect gifts of nature, wherewith the wilderness has been made to blossom as the rose, and desert places made beautiful by the hand of man. We praise Thee for human life, with its perfect gifts, its divine accomplishments, its everlasting aspirations, greater than the world, more glorious than the sun, more radiant than the moving spheres, and those imperishable thoughts with which Thou hast quickened the human spirit. We praise Thee for this; that through all ages and in all times and places Thou hast spoken with a voice of love; that Thou hast given Thy children proof of Thy presence and

power. We praise Thee that Thou dost live to-day in the hearts of man and in the records of past ages, in the living testimonials of the present whereby Thou and Thy life and Thy works and Thy truth are made known to the world. O Thou Spirit ineffable! O Thou Light Divine, shining in every human spirit and illuminating the bare and barren void of time, be Thou our strength, our life, our sustaining power! Let Thy ministering angels, as of old, descend and talk with men. Let Thy children, as of old, behold where they ascend and descend with the messages of Thy love and wisdom. Let them not be blind to-day nor grovel in ignorance and folly. The spirit is fraught with life; let a flame be kindled that shall burn on the altars with more life and love. O Thou Soul Divine, ever as near to every spirit as the pulsations of life, as dear and as tender as the love of the kindest mother, be Thy Spirit with us to-day! Let us praise Thee in words and works, in thoughts and deeds of lovingkindness, in all that testifies of the spirit, that clothes and adorns the mind, perfects the soul and makes us one with Thee by the links of eternal life. The angels praise Thee in deeds of love; the anthems of the spirit go out to Thee in perpetual songs of kindness: let us join our voices with theirs; let our tones reverberate throughout the sphere of light: let us be one with those that praise Thee for ever.

Another hymn having been intoned, Mrs. Tappan again rose and delivered the following discourse:—

A SERMON FOR THE SEASON.

Throughout all the Christian lands to-day there is rejoicing. Easter terminates the period of fasting and prayer that is supposed to belong to the devout believers in Christian worship. Whatever of meaning may truly belong to the Lenten period, we think the most casual observer will discover that the period of fasting and prayer has not been so great as to call for an excessive degree of rejoicing on its termination; and that the spiritual signification both of the time of fasting and of the present period of termination must have been something far deeper in the earlier Christian years than to-day. But it has brought to our mind a suggestion, and that suggestion is so intimately connected with the spiritual nature of man, that we choose to take this periodical day as an illustration of the real meaning of the day in more ancient times. Among all religious believers, and especially among the Indian and Chinese worshippers, the winter months formed a period of darkness, of sacrifice, of devotion to gods who were supposed to have no particular love for humanity. The winter season causes the rains to descend, causes darkness and frost to immure the earth and all living things in somewhat of care and despondency; and it was believed in these remote nations and by remote peoples that the God who was within the sun was overshadowed and clouded during all the winter months; that in the spring-time he fought a terrible struggle with the powers of darkness, and that after that struggle the earth was released from the bondage of winter. Fasting and prayer were believed in, and not only among the ancient Hebrews, who as a patriarchal nation worshipped in accordance with the signs of the zodiac, but also among the very remote Chinese, embodying the Buddhist and Brahmin faiths, and among the Persians and the remote Hindoos. Various ceremonials were observed at the season of the year when Christendom now enters upon the Lenten period. After the termination of that period of fasting and prayer and oblations to the deities, the sun enters the vernal equinox, having struggled with the powers of darkness; these powers of darkness being represented by the sign of the Dragon. And according to the precession of the equinoxes, it is evident that this religious ceremonial had in ancient days some connection with Eastern science, and that all the observances carried out to-day in the church represent what in former

days were carried out in connection with the worship of nature. For instance, the entering of the sun into the winter solstice was none other than the entering of the constellation of the Dragon, when the powers of evil were supposed to reign, and you may remember the constellation of the Virgin, at which time, according to the precession of the equinoxes, began the summer solstice, or the spring or vernal equinox would have taken place years ago. The release of the earth through the sun from the thralldom of winter formed the basis of universal rejoicing among the heathen nations. The Hebrews also, accustomed to watch their flocks and wait for the time when the spring should bring forth the lambs, and the fields yield their blossoms, appointed periods of rejoicing for release from the bondage of winter and for earthly productions.

Singular enough these symbols and signs have followed religion into the Christian Church; and singularly enough the periods of the year that are especially devoted to rejoicing and are especially devoted to feasting among Christians are the same periods that were formerly devoted to feasting and rejoicing among those not Christian; the symbolism being in the Christian Church spiritual, while in former days it was natural, or belonging to the worship of nature.

Whatever signification therefore these epochs may have to you as Christian worshippers, it forms a singular subject of study to the one who is intent upon discovering the true elements of spiritual life and their connection with past ages. Now, wherever these observances are followed there is some distinct spiritual symbolism that corresponds to the various voices of nature and represents the various signs and symbols that in all time have held sway over humanity.

The profundity of the Christian faith, however, and the lack of that simple energy connected with the existence of a strong spirit of worship in ancient days, has separated at the present time these symbols from their original nature, and has made them merely epochs in the Church itself, and release from temporal employment in the masses of people who feel to-day the sun and air and fresh beauties of life and become rejoiced and invigorated therewith. But the chapter read to you in the lesson of this evening distinctly portrays a spiritual truth that we think all worshippers of the living generation would do well to consider. The power of spiritual life whether received in any particular form of Christian worship, or whether received in any particular form of other worship, or whether received through the agencies of nature, is precisely the same. For the channels of spiritual existence not closed in times past and not closed to-day are so distinctly symbolised by all varieties of worship, be he Buddhist, be he Hindoo, be he Mohammedan, or Hebrew, or Christian, that we have only to discover the general tendency of all religions to learn that each has had its alliance with the fundamental principles of spiritual and natural life; and that in all times and among all peoples as they were prepared to receive God has spoken his words and revealed His testimony in various signs and representations, and that those signs and representations have only ceased when the letter of worship has taken the place of the spirit, and when symbolism and form have taken the place of the absolute presence of the Divine Mind.

To-day in all Christendom the sounds of rejoicing that are heard, the festival and floral offerings that appear, the great, wonderful melody that leaps out through thousands of lips and the splendid organ peals, but represent the myriads of voices of nature that, after the long lapse and period of winter-time and slumbering earth, have yielded again to the ever-present and ever-wonderful voice of God, and speak anew with rejoiced tongues and loving praise of His presence and power. You worship symbols to-day, and you condemn those who worship symbols in heathen lands; while the true spirit of God's life speaks everywhere with apparent power and voice, as it did in the very morning of creation.

To-day a new wonder, a miracle of life, a perpetual, palpable revelation of God's presence is in the world, as it has been each hour since time began; and you go blindly on with the worship of your temple, forgetting the grandeur that is spread out everywhere before you. The sun, this day released from the thralldom of winter, speaks to the earth with myriad tongues of living praise; and the tiny shoots of flowers, and the leaves and buds from swelling branches of the trees, proclaim this presence and power anew in the world. A Saviour, by actual physical strength and life, is born, and the world itself is released from the darkness of months of thralldom. Each heart that is alive to nature is clothed anew with praises, and every mind that is active, that has an intelligent comprehension of nature's laws, knows that it is as much a living miracle as when creation first began,—knows that the power and presence of sunlight, the living evidence of flowers, and the songs of birds, is a testimonial indefinable of the perpetual revelation of life. Yet, notwithstanding this, they who worship in temples and they who walk the earth outside temples to-day forget the spiritual signification of all this grandeur, and are content to wake and sleep and live while the great problem of life is being wrought out before their very vision. If you do not see the sunlight that is so palpable; if you are not aware of the mystery of the voices conveyed to you in the leaves and bursting branches of trees; if you are not mindful of the myriad voices of nature, how shall you be mindful of those subtler and more spiritual voices that ever quicken with the breath of the new spring-time in the world, and express for ever anew the symbol of spiritual life and power?

Ah! there is another night-time, and another winter, and another dearth, more profound, more cruel, and more deep than that which has ever covered the earth, that have ever embedded the flowers and lulled them to sleep! It is the winter-time of ma-

terialism, the winter-time of bigotry, the winter-time of the spirit, so content and wrapped in its existing forms, and not seeing the evidences of new life, the new miracles and wonders that are being perpetually performed in the midst of the world to-day. If there is any signification in this present hour and moment in the world, if there is any signification in all the songs of praise that go up from your midst, it should be this: That through spiritual knowledge, through the presence of spiritual faith, the life, the winter-time has not been conquered, error and crime have not been banished from the world to-day. It does not say: Nearly nineteen hundred years has the world—the Christian world—followed in these same footsteps, with feasting and fasting; for that period of time the world has steadily and constantly pursued the forms and devotions of the church. Death is in the world to-day; crime and sin are abroad, and yield that death, the bitterness of which only those can know whose life, whose hope, whose all becomes blotted when the grave covers the bodies of dearly-loved friends.

What, then, is the meaning of the spiritual regeneration that to-day is taught and sung of, if out of the winter of past ages there have not sprung fervour, power, and faith, that vanquish the terrors of death, who sits over the bursting buds and leaves and branches? In fact, go wherever you will, you will find this same miracle of nature going on in the external world; and, strangely enough, go wherever you will, you will find the winter-time of man's despotism and ignorance remaining the same. What means it, then, if the light that has come to man's spiritual nature suffices not, if he be ever aware of its living presence, that it does not so strengthen, exalt, purify, regenerate, that the world will have need to rejoice and at once sound the praises of glad thanksgiving for release from the thralldom of the senses? But, alas, it is not true! You go back to your daily pursuits and avocations, to the worldly-mindedness, to the envyings and strivings, to the hatred and malice of the world, all the little insidious crimes that steal in upon your natures and rob you of the blessings and freshness of life; all these return, and the spirit is kept aloof from your temples, and the presence of that lovingkindness that you worship is afar off. The reason is simple; the reason is palpable: that man's material nature has taken entire possession of the world; that the struggle for time, for that which satisfies the senses, for that which builds up fame and ambition in temporal matters, has steadily been encroaching upon the spiritual nature; that the church has been powerless, that the men of God have been powerless, that all forms of religion and worship in the world have been powerless to drown and crush this absolute material strength that holds its sway like a despot over humanity.

It is great in its power and strength; it has borne all man's intellectual might; it is great in the majesty of its conquest; it has held the treasures of the earth; it has solved the mysteries of science and the problems of nature; it is gifted with many tongues; it has the voice and potency of all minds, and the world has yielded to its powerful utterances. It is in your midst to-day; it is a kingdom, a power, and a government; it is in your laws and your constitutions; it is in your places and public marts; it is in your temples and halls of worship; it is wherever men assemble—the everlasting, omnipotent, powerful presence of man's material sway. The wilderness is not exempt from it, for his footsteps penetrate there; the distant seas are not free, for his sails and his steamships follow; the desert is not exempt, for he traverses it with the long suite of commerce; and distant and most remote places yield to the power and strength and might of man's material empire.

The anti-Christ of to-day is man's materialism, the power that usurps the place of the spirit, that which Paul himself condemns is in your midst and rules you. Do you deny it? Can you not believe it to be true? Since nowhere in all the broad lands of Christendom where sail goes, or where the steam-horse ploughs his way, is there a responsive breath to the Spirit of that life whose power and presence have made the world—God! Why, the man of science boldly challenges you to prove His presence! In vain is all history and the records of the Scriptures brought out before him. He says man is God. While they who worship cling to the decaying forms of the past, blindly groping in the midst of doubt and fear and materialism, holding on to the shreds of faith that are well-nigh worn out; but not asking from the living fountain for new light, new strength, new purpose, and new power. You have the records that God made the world, and that when the light came He saw that it was perfect and good; but ever since that day, from the very first morning until now, the sun has not ceased to shine, the stars have not ceased to perform their evolutions, the spring-time has not ceased to be quickened anew with life, and the earth requires for ever the perpetual sun-light to renew her existence.

In man's spiritual nature you are told once only in time past God spake to man; that another time he spake and renewed the strength and purpose of His love, but that for ever and for evermore the world must not receive light, and strength, and renewal, and spiritual fervour again. You are told that all knowledge, all spiritual life, all strength of inspiration, was then given to man, and the fountain was for evermore sealed. If the sun should cease to give its light, all life would suffer. If the spring-time did not renew the tender impulses of life in the animal creation, would there be any more existence? If all humanity were suddenly to cease to be strengthened by the vivifying rays of the sunlight, by air, by all the food that strengthens and nourishes, would man abide? So, too, if the spiritual sunlight were removed for one instant, if the power, and presence, and influence of the spiritual atmosphere were cut off from the world, morally, spiritually man would suffer death. And that is what the world does suffer.

The materialism that bars the door of inspiration creates spiritual death; the bigotry that bars the door to God's presence and inspiration to-day creates spiritual death, and the stagnation that is now in the world is the result of that lack of sunlight. Immure your young children in a vault, make them live in sepulchres, build subterranean houses for them, and you will see the race deteriorate. Ah, it is sad to remember that too many of them are so immured; that beneath all the grandeur of these splendid cities there are vaults and caverns of crime, holding young lives in bondage to physical sin and spiritual darkness; that all underneath the splendour of daylight that is above the world, there are souls crushed down in the haunts of poverty and shame, without even a ray of God's blessed light that calls the spring into being!

Build for humanity spiritual vaults, and they also pale and falter in spiritual being; and many who tread the earth freely, and drink in the sunlight materially, are immured in the bondage of sepulchres and tombs in spirit. Can you wonder truth, with its voice, is silent in your midst? Can you wonder even that the world is so supremely unconscious of the power and presence of spiritual life? Can you wonder that it is such a struggle and such a fearful thing for men to consider of their spiritual needs, when the light is, notwithstanding, so near and so strong that it is like a blind man striving to see the sun? Bring the young flowers from their places, and the too strong rays of sunlight will cause them to wither. Bring humanity face to face with spiritual truth, and they are startled, dazzled, blinded by it. New spiritual truths! why, such a thing is not dreamed of in all the broad Christian world to-day! New sunlight from God's spiritual heavens! why, we have been feeding on this, they say, for ages! Yes, and the famished souls of the multitude prove how they have feasted on husks instead of bread—the shadow instead of the soul—the body instead of the spirit. Why, God does not do that to the weeds, to the flowers, to the trees, to inanimate things! Shall He withdraw His spirit for one instant from the souls that are made in His image—from the mind that is made in His likeness—from the humanity that is endowed with something of His presence and intelligence? No; whenever it is shaded, whenever ignorance enshrouds it, whenever the spirit blindly closes its eyes to spiritual truth, there is famine in the soul. What wonder that the world is an hungered! What wonder that crime and sin stalk abroad! What wonder that the great heart of man and the longing intellect is striving vainly to penetrate through this labyrinth! Ah, men have planted wisely all material things; but the chiefest strength of life has been ignored and left behind, the great living voice of the Spirit, without which man is not—without which all other life is barren and void!

Do you follow the laws enjoined by your worship? Do you, in temple and in cloister, join in the hymn of praise? Do you, with uplifted thoughts, join in the inspiration and the prayer? Then that is an exception. The masses join mechanically, because the voice of music is pleasing to the ear, without the spiritual that gives rise to the genuine thought, the spiritual purport of prayer that is born of the spiritual need. These betoken a stagnation in the world concerning spiritual things.

We say to you that this Easter morn betokens a need of spiritual strength. We say to you that there is for every day-dawn as much a spiritual as a material necessity. We say that every moment and hour of your lives there is as much need of spiritual sunlight as of material sunlight; that if you require food to sustain your bodies and clothing to protect them, you require also spiritual light to sustain you and to strengthen your minds. Will intellect do it? Let us see how it does it to-day. Intellect alone builds up for the mind a splendid palace of glittering materials, builds up with most formidable power and grandeur the science of the senses, gives to man a consciousness of individual strength, makes him aware of all the elements of force that are about him; but makes him cold, lifeless, devoid of soul; for intellect is but an icy form without the spirit, and though he build solely for mind, it is thus wrecked upon the shoals of annihilation.

The intellectual man dare not say he is immortal, if he have not also spiritual fervour. The intellectual man dare not say that he has a living spirit, and that there is a power—a God in the universe, because he has sought only in matter for Him. Hence there is no greater starvation in the world to-day than that glittering mass of physical science and intellectualism that has reared itself in the form of modern thought. We say it, not because it is new or strange, but because it forms the chiefest barrier in the world to those spiritual truths that sometimes have visited mankind. The chiefest barrier, because intellect has pride, because it has somewhat of scientific truth, because it possesses, because it has its appointed strong fastnesses and most material senses, because it makes positiveness usurp the place of intuition, and defies man's mind to breathe of the existence of intuition in spiritual powers. We say this is the most dangerous form of starvation. Men feed upon the glittering husks of material science, claiming all things from the sway of human reason, while they starve that spiritual nature, that long time ago giving sustenance and power to the nations that were in their infancy.

When this intellect usurps the place of intuition, and when the world with hungering spirit strives for some new light, there comes an answer. The sun shines, even though the clouds and mists that rise from earth obscure its brightness. The spiritual firmament is above you, though the mists and doubts of scepticism obscure their radiance; and His love is working in your mind a perpetual miracle of life, even though you behold it not; and the angels of His mercy, the spirits ministering His love and messages, bring to

mankind the glad tidings of spiritual life, even in the midst of material death. The sounds of moaning and of discord that go up from the earth are not sufficient to destroy the full tide of harmony that sweeps in from the angel-world; and the new life that is proclaimed to the world to-day, even above the sound of materialism and beyond the strife of intellectual pride, superior to the voice of bigotry and the bondage of the senses, is that that spiritual life for ever even as now, and now even as for ever, speaks, lives, thinks, and loves for humanity all the same; that the sunlight shines upon your spiritual natures, though you behold it not; and that whenever the impulse of lovingkindness and charity is borne in your minds there is a responsive angel to bear it heavenward.

The lesson that to-day brings to the world, the nineteenth century has to offer to humanity, is one of the quickening of the spirit, of the new revelation of God's presence to man, of the absolute power of man's spiritual nature to ultimately control and hold sway over his senses; not materialism, not intellectualism alone, not the blind slavery of the senses, but only the supreme and perfect power of the spirit; not by isolation, not by the monastery, not by the life of those souls who stay apart in isolation from their kind, but by actual contact with your fellow-beings; by deeds and words of lovingkindness; by the presence and power of ministering spirits, by breathing perpetually the atmosphere of spiritual life, so that the thought may become gradually enkindled and the flame become a living potent fire with which to consume the traces of man's material senses.

This is the message of this Easter morn. It is that the power that Christ taught by, lived by, performed his wonders through—the power of spiritual love has never been quenched. It is that the powers of the spirit that belong to man, the gifts and graces and adornments of the soul, have not for one instant been destroyed, but are waiting only the magic opportunity to express themselves, to enlighten man's spiritual nature, to develop his thoughts and powers, to reveal to him the unseen world of spiritual forces lying all about him.

You would be filled with compassion on so bright a day as this if a blind man were to pass you by since you might know, that he could not see the glory of the summer, the beauty of the green fields, the loveliness of bursting flowers, and you would say, "Poor man! how much of life he has lost!" The pitying angels that sweep by on the wings of magic thought, that live in a world whose life and love are made of the impulses of charity and kindness, look upon you blind ones and with the same compassion. For, see, the bursting buds and flowers of spiritual life are all around you! See, the new day of man's spiritual gladness has dawned! the spring-time that conquers death—a fervour and power that is grander than all living things—is in your midst! The branches of the tree of life overhang the stream of death, and are filled with sweet blossoms of hopes and of immortal love, and you blind ones behold them not! Nay, you go on as though they had no existence, and say that in all the void and barren depths of space there is no spiritual sunlight. But, behold, the master-hand is here! the voice, the presence is in your midst! the power is alive and active! Your eyes are touched with the magic healing of angel-hands; your senses are enlivened with the magic breath of their life; your minds are kindled with the power of their intelligence; your thoughts are fashioned anew; and out of the dark labyrinths of human doubt, there springs the glowing form of spiritual life and an angel bright, with magic scroll, reveals to you the glorified message of man's spiritual birth. You no longer grope in darkness; you no longer bow your heads in doubt; you no longer dread the daily routine of despair; you are no longer ashamed and afraid of the darkness: for, see, the spiritual spring-time is here! the dawn of a new day has appeared! Materialism shrinks away; man's intellect becomes imbued with a higher purpose, and the spirit resumes its sway over the hearts of men. The temples now dedicated to human worship and to the sounds of praise become places of rejoicing, where children and aged and infirm ones are called in from the streets and the highways of life and made whole.

The chiming of the bells that proclaim Easter morn will anon proclaim that all starving has ceased to be, and that there are no more paupers in all this Christian land—in all the lands beneath the sun; will proclaim that out of every prison-house shall go the waifs, and those that perish in the streets, and be made clean and glad and strong in spiritual life. The angel-mother bends above her child that was a waif in Christian lands, and now sees with the dawning of this morning that there are no more waifs, and that this world, with all Christian mothers, have adopted the child that was left behind here, even as angel-mothers have taken in charge the children that have gone out from your earthly homes. The two worlds are reciprocal. You perform deeds of lovingkindness to those that are dead—not dead, but living. You live their life; you take lessons from their philanthropy; you behold their grand charities; you no longer shut the doors upon those that are hungered in spirit; but the dome with loud bell proclaims unto all these sick and hungry of soul, "Come and be fed!" This is what it means—the new morn that dawns upon the world; and behind the glitter and beyond the scented altar the incense no more arises of man's simple physical offerings; but there are altars of myriads of hearts kindled anew with the flame of life. There rise the offerings of thanksgiving and praise, and the flame goes outward and upward searching through all the dark corners of the earth, until there is no more sickness, nor crime, nor poverty, nor shame; for the spirit of love has vanquished them all.

TWO NIGHTS' DEBATE ON SPIRITUALISM BETWEEN DR. SEXTON AND MR. G. W. FOOTE.

AT THE NEW HALL OF SCIENCE, 142, OLD STREET, LONDON, ON
TUESDAY AND THURSDAY EVENINGS, MARCH 24 AND 26, 1874.

SECOND NIGHT.

Proposition: "That the Doctrine of a Future Life is Unphilosophical and Illusory."

After a few introductory words from the chairman, Mr. Foote rose amid loud acclamations and commenced as follows:—

Mr. Chairman, Friends.—There can be no doubt whatever in the mind of any thinking man that the subject which we have to discuss to-night is of supreme importance. Upon the decision at which we arrive respecting this great problem will depend much of our action in this life. If it be true that after this earthly vesture is carried to the grave by mourning relatives there does remain a principle which preserves its personal identity, then undoubtedly such a belief must influence the whole course of our life here. Our actions will have to be guided—if that belief be true—by considerations dependent thereon. So that if to-night either myself or my opponent should advance anything which should not meet your approval, you will, I trust, consider the great issue at stake, and allow us the freest opportunity to state our respective cases.

On Tuesday evening I commenced my opening speech by laying down this proposition: That if an hypothesis be assumed to account for any class of phenomena, new or old, the cause assumed in that hypothesis must be a *vera causa*—that is, it must be actually seen to exist and be capable of being proved to exist on altogether independent evidence; and therefore I maintain that if the Doctor were to make his position out he would have to show that there is in man an anthropomorphic element—a spiritual or soul element capable of existing independently of the body, and manifesting itself after it is separated from its earthly tenement. The position therefore which I shall maintain is, that there is no proof—not even the slightest—of the existence of any such element; that so far as our knowledge extends there is absolutely no difference in kind, but only in degree, between man and the lower animals, which carry down from one class to another the different functions of organic life, until you come to that stage where it is absolutely impossible to distinguish between the organic and inorganic.

I ask in the first place, What is the soul? There are various replies given, and there are various theories to be found in the history of speculation on the subject. Some contended it was fire, some air; but the modern Spiritualists fall back upon a position which is not altogether peculiar to themselves—namely, they advance a term without giving any definition of it, which is a very easy method of avoiding discussion, but which is a method that cannot be allowed in a debate of this description. If the Doctor contends that there is a soul, he must give a definition of it. But my business will be to set out with showing the seeming absurdity of any such supposition as that there is in man an element, a principle distinct from his vital organisation. We are told that this soul is something spiritual. I ask, What is the meaning of spiritual? Man is gifted with five or more senses, and it is solely by means of these inlets of knowledge that we have any cognisance of the universe surrounding us. It is only a logical inference based on these senses of ours that can give us any ground for any conclusions at which we may arrive. Our senses cognise what is termed matter. We truly can only observe the phenomena, but by an apparently inevitable law of mind we are compelled to fall back upon the supposition of a substratum in order to account for the phenomena. This substratum, however, must necessarily be altogether beyond human knowledge. It is a mere supposition, and must for ever remain of the character of an hypothesis.

Now, I ask, how do our Spiritualistic friends arrive at any knowledge, or what are the facts which warrant them in declaring the possibility of a second identity—a second nomenclature, independent of that which underlies all the acts of our senses? and until we have some clue given us, we shall maintain that there is not the slightest evidence of any such substratum as that for which the Spiritualists contend. The Doctor, in his lecture on "God and Immortality," declares that there is a spiritual force inherent in man, and that that force is an entity just as other forces are. But I take exception to that, and on this ground, that this word "force" is a mere symbol used by the scientific man to designate the various classes of phenomena presented to his notice; but which is really nothing but a scientific symbol. We know no more of force than of matter. Beyond all those various qualities of matter making up vitality, we assume a cause which we term a force, and that is all that scientific men mean. This force is a mental figment, and it is absurd to base on this word an entity, either material or spiritual. We are told that the soul is the life. What do we mean by life? Life is the mere sum-total of the functional ability of the organisation. You may prevent the organs of the organism from performing their functions; but if so prevented death ensues. What we mean by death is simply a cessation of the performance of the functions of the organisation; and what we mean by life is the harmonious performance of all the functions of the organism; and, therefore, to contend that after the organism has ceased to perform its functions there is a principle which dispenses with the organism itself, is to say that after you cease to exist you will still remain and float about in infinite space. These vital functions are mere conditions of the organisation, and not independent principles which can exist apart from the organism itself.

I ask the Doctor also to tell us when man is actually first possessed of this supersensible essence; because this is an extremely important point. It is impossible for any man to place his finger upon any point of development in organic life and say, Here the plant ends, and here the animal begins. Further, the human fetus goes through all the different stages of biological development: first through the worm stage, then the fish, then the reptile, then the bird, then the mammalia, and lastly, man; and throughout the whole of that progressive development it is impossible to say, Here is a break, and here the possibility of the infusion of this soul element. There is no break; and therefore I call upon the Doctor to give us some information on this point, and say when man becomes possessed of a soul. But I maintain that the doctrine is altogether unnecessary, and that we can account for the phenomena of life without this supersensible element. Further: Where does the soul

reside? Some have placed it in the pineal gland; others have located the soul in the big toe; and to my mind the one is about as well supported as the other. However, the Doctor, knowing so much about souls, and having such a familiar acquaintance with spirits, will be able, in replying, to give us some knowledge of the soul itself, as I am in great ignorance as to the residence of that principle.

Now, I contend that thought and feeling, emotion and volition, are entirely dependent upon the brain; that if you remove any portion—take the lower animals, upon which the experiment can be performed—if you remove any portion of the cerebrum, these intelligent manifestations alter or cease; and those who know anything of physiology will recollect that in our physiological treatises you have case after case where, from a slight intrusion of the bone upon the brain, there has been a suspension of the manifestation of mind. George Henry Lewes, in his "Physiology of Common Life," gives the case of a sailor who fell from the mast of a ship. That man lay in a state of unconsciousness for thirteen months. Respiration and digestion went on; and it was only when an eminent surgeon perceived that a piece of bone was resting on the brain and removed it, that the man regained consciousness. Now the whole of that thirteen months was a perpetual blank. Where was the soul of the man during the whole of this time? If the Doctor replies that the soul, while the mind existed, was in the body, then I say it is simply a piece of jugglery; for if the soul is dependent on the body, how is it probable that the soul will live without the body after this life?

In my opening speech these are all the scientific arguments which I shall address to you; but as our Spiritualistic friends are very fond themselves, at the end of their speeches, of dwelling upon the moral aspects of the subject, I shall claim your attention to the consideration of the moral aspect of this doctrine of a future life. It is said that, entirely apart from conclusions based on physical science, there are considerations which are of a purely moral character that will warrant a belief in a future life. First, we are told that the desire for immortality is implanted in man. This is not altogether true. The desire seems to be implanted in some members of the human family; but there are tribes in the world who have not any such longing for immortality; and it is well known by students of the philosophy of religion that the Buddhists in India and elsewhere have no such longing for immortality, that they long for the Nirvana, which means simply a state of annihilation. But even supposing the desire were universal, it would go no way towards proving the objective truth of the doctrine itself. It is the very absurdest process of logic to prove the existence of a thing from the desire for it. By such a method of reasoning you could prove everything you please.

It is said that a future life is necessary to cure the inequalities of this. I am utterly unable to understand this argument. I can perceive no relevancy in it. It is morally vicious; for so long as you tell men that they must wait for the future life to correct the inequalities of this; and so long as you enunciate the doctrine that it is possible in the future life to correct the inequalities of this, they will not exert themselves to correct them here, but trust the future to do for them what they have not the energy to do for themselves. Further, I deny the morality of punishment in the future life. What is the justification of punishment? I say the protection of society, and the consequent prevention of such crime in the future, or the reformation of the criminal himself. If punishment be inflicted for any other purpose, then it is nothing but vengeance; and to say that a God who is infinitely wise and good would perpetrate such a moral misdemeanour is to utter the foulest libel on Him, the great, infinite, unknown Spirit.

And further, we are told that man has an intuitive perception of the truth of this doctrine. The philosophy of the present day altogether rejects the doctrine of innate ideas. The final blow was given to that doctrine by the great John Locke, and since his day the intuitive philosophers have had a hard job to make their presence felt. Gradually his view has been brought to bear, that all is regulated by order. Gradually his scientific method has been brought to bear on the mind even, so that we have been led to perceive that man simply has senses which are the inlets to knowledge, and without these senses he has no light; and it is only by experience he learns anything of himself, or of the universe which surrounds him. Therefore, this argument that the belief in the future life is intuitive will not stand the test of the scientific investigation or philosophical criticism of the present day.

The last argument is that the belief is universal; and our opponents are fond of expatiating on the universality of the belief. All men, they say, have not only an intuitive perception of it, but a universal belief in it, which is not to be set aside by any argument, and no argument can be brought to bear to confute it. I contend that the modern notion of immortality is a survival of that notion which in the fetishistic period of human development is a natural mental development. If you go to savage life you find the belief in spirits very strong. It is a most natural fact, that which a man is ignorant of he sees a spirit behind—he sees a spirit behind everything. There is a vegetable soul, an animal soul, and a human soul. The savage Indian on entering the happy hunting grounds expects to find his faithful dog by his side. But gradually they give up first the vegetable soul, then the animal soul, and now experimentalists in philosophy are besieging these superstitions in their last stronghold; and as mankind have gradually given up the belief in an animal soul they will give up the belief in the human soul, and confine themselves to this human existence, altogether ignoring the hereafter.

Our doctrine is as moral as the opposite one. For what is our morality—the morality of those who deprecate this notion of a future life? It is elevating, manly, and independent—a morality which teaches that upon our exertions depends our salvation; that there is no help except through our own brain and right arm; that these superstitions have been the greatest hindrance to man's mind and the greatest obstacles to the world's progress. Our morality is concerned with the present life; the morality of the Doctor and his friends is concerned with the hereafter. While men are allowed to believe that there are mansions for them above, they will never make decent dwellings here. While men are taught that there is a heavenly paradise, they will never make an earthly paradise here. Why, look on the history of superstition! Take the time when the belief in this hereafter was a veritable one, when men entertained the notion that there were spirits who interfered in the every-day conduct of life; had you any science, any manly

independence? were there any who understood to carve out a path for themselves or their fellow-men? They trusted to the gods and the spirits to do that for them, which they were unable to do for themselves. Shakespeare says in "Macbeth"—

"Times have been
That when the brains were out the man would die,
And there an end!"

But there is no end of them now when the brain is out. They come after they are laid in the grave to shove us from our tables and chairs. I submit that this notion is not only absurd, but it is a libel on humanity to believe that those who have, in their day and generation, struggled for the welfare of their fellow-men and acted up to the light within them, are now to be produced at the beck and call of mediums at a seance. Now it is said that spirits do not come at the beck and call of mediums—that spirits do not come at the beck and call of anyone; that they simply come when the conditions are fairly fulfilled. But when I hear that a man advertises to speak on Spiritualism under spirit-influence every Sunday evening at seven o'clock, then I say spirits do actually come at the beck and call of those who trade upon them.

I call upon the Doctor, in conclusion, first to deal with my primary proposition—that the cause is not actually a cause which can be substantiated by independent evidence, to define what he means by soul, and to state when man becomes possessed of this supersensible principle. It is not necessary that we have more mere spiritualistic assertions, but that we have ideas instead of words. Then I call upon the Doctor to give us some reasons for the belief that this doctrine tends to greater human welfare and a higher morality than the teachings of those who believe there is no hereafter for man; who believe that although man himself is not immortal, yet that there is an immortality for the race, and that for the moral happiness of mankind, and not for the mere selfish happiness of our souls, we are to labour in our day and generation with might and main.

Mr. Foote took his seat amid a prolonged peal of applause. Dr. Sexton, amidst a perfect ovation from his friends, then rose and said:

It will be necessary, at the onset of the remarks I shall have to make, to draw your attention to the mode in which this discussion originated. You will most of you recollect that I gave, in this hall, a lecture, on a Sunday evening, upon the existence of the spiritual phenomena. My present opponent made some remarks in reply to what I had said, and, arising out of that, came the challenge to discuss Spiritualism. The audience confirmed the choice of Mr. Foote to meet me. Spiritualism, therefore—and by Spiritualism I mean that class of phenomena that are generally known at the present time as such—was the subject to be discussed. With that distinct understanding I accepted the challenge, and with that understanding I was here last Tuesday evening and am here again to-night. I ask you whether Mr. Foote has made any remarks whatever upon the subject of Spiritualism, whether all his observations have not been directed to a totally different argument, viewing the question from an entirely different standpoint, with the pure exception of two or three remarks which were incorrect and misrepresentations of Spiritualism altogether. I refer to the statement that spirits, great and illustrious spirits, were at the beck and call of mediums. No medium or Spiritualist professes that any spirits are at his beck and call. Spirits in that other world are men and women like ourselves, having human feelings, human emotions, and human inclinations, and acting there very much as we do here, going where they choose and when they please, and no more at the beck and call of mediums because a medium can announce that he will lecture at any particular hall on any Sunday evening, than Mr. Foote was at my beck and call when we were able to announce that he would meet me two evenings in this week.

It will be necessary for me briefly to refer to the last speech which Mr. Foote delivered on the previous evening. You will recollect that on that occasion we had to deal with the phenomena called spiritual. It was my business to place those phenomena before you, and to tell you what was the mode that we had of explaining them; and it was the business of my opponent to give us another theory to account for them. This he has not done. This he has not attempted to do. In that last speech he talked about two or three men, amongst others, Baron Reichenbach, and said that there were certain phenomena produced by what is called odic force, which were analogous to what is termed Spiritualism to-day. He moreover stated that Mr. Levy, in the Dialectical Society, discovered this fact, that the medium could only get such information as was in the mind of the questioner, and that if he made mistakes in his own mind, the medium followed; the inference being that the medium could not give information that Mr. Levy did not possess. I have been asked to explain this fact, and a number of others; but I may observe that it does not follow if I am not able to explain the why and the wherefore that there is no truth in Spiritualism. I will ask Mr. Foote to explain the why and the wherefore of this thought-reading. According to his own admission, here is a medium in a room who is capable of reading the thoughts of another person in the room without any communication between the two. Now, I will ask Mr. Foote, upon any materialistic hypothesis, to be good enough to explain this, and when he has done that, perhaps I may be in some position to give him the why and wherefore of some of the questions he brought before us to-night.

Now, look at my opponent's style of dealing with Spiritualism. We are told, and told several times over very emphatically—told in a tone of voice that would give us to understand that there was no escape from his conclusion—that by the proper system of induction we should not only be able to account for the facts, but to prove the theory by some altogether independent method. In reply I say, if that be so, a great number of sciences—and which Mr. Foote will recognise—will unquestionably fall to the ground, and I will show you why. How, in the name of common sense, can you know anything except from the phenomena connected with it? To say that you must prove something by something else foreign to the subject is to propound a doctrine new to philosophical inquiry. Take electricity: how do you know anything in the world about electricity? How have you learned of its existence? As we learn of all such things—by the manifestations which have taken place in connection with it, and you have to invent a theory in order to be able to explain these manifestations, and have to invent a term to cover the ground occupied by the phenomena. Now, perhaps Mr. Foote will kindly prove the existence of electricity apart

from any manifestation in connection with it, and when he has done that I will proceed to prove the existence of spirits apart from the manifestations connected with them.

The same remarks will apply to magnetism, or, in fact, to many other forces in operation in nature. All that has been done in this case—in the case of all natural phenomena in general—has been this: First of all take the facts (but be sure they are facts), then classify them. Well, we have done this in connection with Spiritualism. I say we have done this. I do not speak of those who have taken no trouble in the matter. First of all take the facts, and then invent a theory that shall cover the ground occupied by them. But Spiritualism does more than this. Not only will the spiritual hypothesis account for the phenomena, but there is something more than an hypothesis not yet referred to by my opponent. In my opening speech on Tuesday night I gave you, upon the testimony of Sergeant Cox, and upon the testimony of Mr. Crookes, one of the most eminent men living, evidences of the existence of an intelligence showing the agency by which these phenomena were produced. In the case of Mr. Crookes there could not be any possibility of trickery. I am surprised that my opponent has not answered this. But in connection with the higher phenomena which I then pointed out to you, and which Mr. Crookes has discovered, I proved that it was an agent capable of accounting for these manifestations, and showed exactly what that agent was, and that you could witness all these phenomena in your own houses. Yet there has been no reference to this fact either last Tuesday or to-night. I submit that my friend ought to have dealt with this matter.

I brought twelve propositions, which I thought would establish conclusively the great doctrine of Spiritualism, beginning at the lowest phenomena, and going step by step to the highest; each proposition connected with the other, and these led up to the truth of Spiritualism. He could not reply to them last week because he had not seen them. To-night they are in print, but again he has not noticed them during his half-hour speech.

Now, then, I will come to the subject. In the early part of his speech Mr. Foote dealt with some matters, about which scientifically there is no dispute. In the latter part what did he do? Not give us reasons against believing in a future state, but simply put up theories of his own and then replied to them. I think he should have left me to give the reasons for a belief in Spiritualism. Some cry that the desire to live again proves a future state, other people that universal belief proves it. What does it matter what people say all over the world? He should have left me to give my reasons, and then have replied to them. This is a Quixotic method of putting up windmills in order to knock them down again. Mr. Foote has shown himself a most able warrior in that respect. Instead of replying to my arguments, he has put up the arguments of other people and then knocked them down. I have not said that a desire for future life proved that we should live hereafter; he should have waited till I did say so. I have not said that a universal belief proves a future life; he should have waited till I had done so. He should have waited for my argument on the subject.

With regard to the scientific part of this matter, a spectator would come to the conclusion, from Mr. Foote's speech, that all the science was on the side of my opponent and all the ignorance on my side. For men to call their own knowledge science and other people's superstition discloses an amount of egotism hardly compatible with an anxious inquiry into the truth. He called my ideas superstition, and his own reason—but it suffices to say calling names is not argument, and is a practice generally resorted to when arguments cannot be found. I had a notion that I knew some little about science. I have lectured in this hall sufficiently to be able to claim some kind of reputation among many people here. I gave seventy-six scientific lectures in this hall and the one adjoining, which were generally well received, and yet Mr. Foote talks about these questions in a manner that would lead to the conclusion that nobody knew anything about science but himself. Well, at least, that was the conclusion I came to from hearing his remarks.

I say we have the right—we who have paid some attention to science—have the right to be considered as knowing something of science; and the statements that have been made with regard to two or three facts he has named are of the most childish character, and have very little bearing on this question. He mentioned facts that every physiologist knows, and quoted from a book called "Physiology of Common Life," by George Henry Lewes. Now George Henry Lewes is only an amateur physiologist, and the work a most faulty one, and yet Mr. Foote quotes from it as though it were an authority upon physiological questions. In dealing with this matter there is a scientific mode of procedure. The method of dealing with the facts of psychology from a physiological standpoint is certainly not the best. The psychological was better, and in choosing that method philosophers were able to deal directly with mind, instead of with the manifestations taking place in the physical world. Our friend wants me to tell him what is spirit. I will answer that question by putting another. What is matter? I defy either Mr. Foote or any other philosopher living to define matter. We do not know of matter at all other than by the phenomena in connection with it. He has himself admitted a so-called substratum underlying phenomena, and that philosophers have arrived at a conclusion with regard to the existence of this substratum solely by the phenomena that appeared in connection with it. Now if this is the whole of the evidence we have of the existence of matter, Mr. Foote should not be dissatisfied if I furnish the same evidence with regard to the existence of spirit. It does in no way follow that if I am not able to describe what spirit is in its essence that spirit does not exist, any more than it follows that matter does not exist because he cannot describe what matter is.

The word "force," said Mr. Foote, was simply used by scientific men as a symbol. That I deny altogether. Force is, in truth, the one thing of which you can know anything, for material existence can only be known by the operation of force. We hear by an action or motion, we see by a variety of motions, we taste by a kind of motion, we smell by virtue of motion, and no physical phenomena could be cognised, or even the existence of a material world known, if there were no motion. You only know of matter through its motion; and force is the one thing and the only thing of which you know, and as in connection with the material universe force is the only thing that can be detected, it leads you far nearer to spirit than you imagine.

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THE MEDIUM AND DAYBREAK.

FRIDAY, APRIL 10, 1874.

PRACTICAL MORALITY ILLUSTRATED.

So much has been said in the MEDIUM respecting the conditions under which the series of Mrs. Tappan's lectures before Christmas concluded, and the subsequent course was taken up, that a few remarks in closing the subject may not be out of place. By persistently begging in public and private, in newspaper and on the platform, and by letters written assiduously by those who had little else to do, we hear that a surplus has accrued from the course of twelve meetings just concluded at Cleveland Hall. We are not aware whether the surplus amounts to pence, shillings, or pounds; but it has been won as the fruits of much importunity and pining down of the speaker's fees and other expenses. It was also stated in another column that the contributors towards the recent series have decided that the surplus shall go towards a course of future lectures.

Past representations in this paper pointed out that the present committee assumed the conduct of the Sunday meetings, but left the balance due resting on the shoulders of Mr. Burns, who imputed to the Cleveland Hall committee responsibilities in the matter of which they made a lame acknowledgment, coupled with certain defamatory anonymous letters written by one of their number. The whole transaction affords us an excellent opportunity of discovering what are the practical moral precepts of the most modern phase of modern Spiritualism. It is by the actions of men in everyday life that we can determine their spiritual motives and moral position. In the case before us that position, thus unmistakably indicated, is anything but creditable to the parties involved, or flattering to the cause in which they employ themselves. The course of orations which terminated at Christmas were said to be at the sole risk of this one, that one, and the other one; all of which accredited parties eagerly appropriated the honour bestowed upon them, and arrogated to themselves positions of prominence and dictation.

When the course was closed, and a few pounds were found to be out of pocket, all these mighty people vanished into nothingness, and the man who had done the hard work, and had been persistently obscured by the shadows of the great ones, was left to balance the loss as best he could. That there was a deficiency was entirely due to the obstruction which certain parties imposed. It is well known that Mr. Burns can command more confidence from the public of Spiritualists, in the way of collecting subscriptions for useful purposes, than all his brethren combined; and, had he been permitted to exercise his judgment in the matter, there would have been a very handsome balance in hand at Christmas.

Mr. Burns has no desire to handle the spoils of such a party, and he may perhaps congratulate himself that he belongs to a "sphere" so remote from them that he is apparently invisible to the Cleveland Hall folks, the complimentary notice of the meetings which appears in the MEDIUM weekly not being recognised even by a ticket to the editor.

Had facts not convinced us, we should have deemed it impossible that Spiritualists could have acted in the manner set forth in this case. If Mr. Burns had been anxious to retain control of the Sunday meetings, and, the end justifying the means, it had been necessary to get rid of him by any process, fair or foul, no doubt the committee would have discovered the fact, and found a channel for giving it expression. Such, however, was not the plea, for Mr. Burns had for two years urged the formation of a committee to manage Sunday meetings, and was well disposed to the new movement at its first proposal, as the columns of the MEDIUM show. Against the process by which he was deprived of nearly £30 he most vehemently protested, and his arguments on that point remain unanswered to-day. That honesty and gratitude is to be found in our movement is attested by the fact that more than the half of the deficiency has been made up by those against whom there was not the remotest claim, but who were moved to action by the foul treatment which had been visited on one whose responsibilities and labour on behalf of Spiritualism have entitled him to the highest consideration of his brethren in all parts of the world.

MRS. CORA L. V. TAPPAN'S INSPIRATIONAL DISCOURSES.

The Committee, encouraged by the support given to their former course, have much pleasure in announcing that they have made arrangements for the delivery of a further course of six lectures, extending from the 5th of April to the 17th of May, to be held at Cleveland Hall as heretofore, at 7 p.m., Sunday evenings. Tickets for the reserved benches will be 12s. each for the course, and for the chairs 6s. each for the course. Applications for tickets to be made to Mrs. Honeywood, 52, Warwick Square, enclosing post-office orders. The Committee hope that some friends of the movement will feel disposed to assist by forwarding small donations at the same time. Single tickets of admission, or tickets for the course, can be purchased at the doors. A large portion of the hall is reserved for the free admission of inquirers and the general public.

ANNIVERSARY POEM.

Given by Mrs. Tappan at the close of lecture in Cleveland Hall, Sunday Evening, March 28th, commemorative of the Twenty-sixth Anniversary of the Advent of Modern Spiritualism.

Rap, rap, rap, on the ceiling and floor,
On the pictures and door;
What is it that makes such a noise?
Sure never before did we hear from our boys
Or our girls such strange sounds.
But hark! there again and once more,
When every sound else is still,
With a wonderful will,
'Tis rap, rap, rap again, as before.

What can be that strange secret spell?
It a message doth tell
How the dead that were gone out of sight—
(They are gone, they, the life and the light
Of our life)—how the dead that are gone
Have not left us in sorrow alone,
But have risen each one to a goal,
A perfect and undying soul;
'Tis a door to the uplifting love,
And the life that springs from above.

But why should they come with such sound?
Why not see, hear, or feel them around?
Surely angels of light have some better way found,
Than the rapping and tapping with which to confound
Our senses—ah, yes, 'tis the sense that controls,
That still works away and fetters your souls;
And nothing will do save rap, one, two, and three,
That you count o'er and o'er till the great mystery
Is solved, whereby life is discovered from death,
And the Spirit renews its glad breath.

You require that the sounds and the sight shall be sure;
You require that some proof to the senses well-known
Shall establish that these things are done,
That the spirit through death shall for ever endure;
They answer, "We minister to your great need;
If you ask for the grain and you sow but the seed
Of the thistle, your hand cannot reap
The bright golden harvest, that surely will keep."

You ask for a sign. When the sign comes you say,
"Oh, fie! If the angels that pass on our air
Have not some better method, pray
Why should they stoop to play with a chair,
And toss tables and furniture around?"
Remember one little palpable sound
Can reach through the senses, the thought, and the brain,
And can never be doubted again.

Man thinks he has solved all of Nature's great plan,
And that nowhere in science is there any room
Whereby spirits (the dead to the living) can come.
Ah me, if his skill had but sought
The one simple sound
That now through the world is heard vibrant around,
He might thus have been taught.

But does not a spirit stand there o'er the pall?
And it says: We will give you such proof as you care
To possess. But that is not all.
O'er the babes unawares,
Who are sleeping, some soft subtle presence does creep,
And out of their eyes a new light is seen,
And a sudden bright beauty with radiant sheen
Everywhere in rich loveliness flings,
And new voices give glad murmurings.

And young men and maidens speak words all unknown.
For you know that the prophets and seers have foretold
Of this power and presence, they knew it of old.
And now you can see that they spake not alone,
Their voices but form the bright parts
Of the song of the spirit, whose message is heard
In the form of good deeds that are born in the heart,
And are lovely in heaven as the songs of bright birds.

"Why should spirits for ever and ever thus move—
From the hour of birth thus attend us to prove
That they live?" Thus you ask—you who love.
Ah, ask not and question not, for you well know,
The days of the years of your lives here below,
Each one must be filled by some presence or will
That in heaven were not needed, on earth it would still
Speed you best, and be greatest for life and for death,
And abide with your latest breath.

'Tis not in the last days alone
That this comes; for all ages have known,
Some presence and power, with this same grand tone.
The spirit of man is far greater than gold.
Man's soul is more high, and its realm is untold
In the region of life beyond death. Would you know
Of this purpose? ye seek it below—
Ye seek it above in the realms of the air,
Would you visit that life? It is surpassing fair.
Would you know, even while ye are waiting below,
What message the best and the brightest has given?
The message of life through these spirits from heaven!

'Tis this; that of all things the earth hath seen death;
It is now Death himself that is dead;
It is quite dead—is gone out of sight into gloom,
Into darkness, into chaos's dark night;
And now that your errors and sins shall all fly
To the same dismal region where cold death doth lie,
You will find in your life only beauty to bloom
On the earth, where all has been dark as the tomb,
For the lilies of life, Oh, make room!
Your sepulchres, filling the street,
Would wake up, living, you see; but you speak
Like the dead, and your voices have tones of despair,
And there be those whose groans
Fill all the dark spaces of the cities' thick air
With their horrible moans.
These are dead—not your treasures that, buried from sight,
Revel now in the realms of the higher delight.
Ye are dead; for ye walk in pale horror and fear,
And with grovelling care,
And each day bows you down with despair. Ye are dead;
But the living! they are near you instead,
And hover for ever on burnished bright wing,
And shout, nay they echo the anthem we sing:
" 'Tis true, 'tis true, even just as we said,
That old Death, the dark king of terrors, is dead!"

At the conclusion of Mrs. Tappan's discourse on Sunday evening the following poem was improvised.

EASTER MORN.

Did you hear the gentle voices
That broke o'er the world this morn,
When the sun rose grandly behind the clouds,
And the new day was born?
Voices of love and praise went forth
With wonderful vibrant tone,
The sound of the inner joy and mirth
From the myriad flowers blown—
(They had silently and coldly lain
Through the dreary hours, moaning with pain)—
From flowers that were born again.

Did you hear the breath of the Spring,
As she came with a magic tread,
And a wonderful musical murmur,
Calling the flowers dead
To waken and waken and waken,
For a new life and new spring were here?
And they woke from each lowly bed.

Did you hear the sweet chirping of birds,
As you wandered away on the hills,
The sweet chirping of wonderful words,
Such witching and wonderful trills?
They said as they twittered and sang,
"Now the new life is here; now the clang
Of the day-dawn is fuller of joy,
Of the life, time, and strength for employ."

Did you hear the sweet voice of the One
Who long ages ago spake to man,
Of the gentle and glorified One,
In his triumph and meekness and pain;
That the new day had come here again,
That man's death was all past, and his pain,
The pain of his sinning, was o'er,
And was all cast away evermore?

Did you know it? and yet as the ages have roll'd
The same bitter story has ever been told—
The same bitter story of crime and of death—
But the spiritual morn has come to the earth.

Behold it, the same loving tears
Drop downward and earthward to-night,
To fill all your hearts with delight,
And myriad angels unseen—thru' your fears—
Respond to your prayers
That, folded and silent, have slept through the years—
Through your winter now breaketh the light!

Did you hear the sweet sound
That went out, even now, all around
The deep silence of this vibrant room?
Three sounds *—O, make room
For the flowers of love that are here;
For the presence of angels so near,
Make room for the spring-time—'tis here.

MR. HERNE AT BRIGHTON.

We went to press last week so early that we could only find opportunity to state that Mr. Herne had been unsuccessful at two seances with the Rev. J. Martin. The letters and newspapers we have since received indicate a very great run of success at seances held elsewhere. The following letter from the Brighton *Daily Mail* very clearly describes the situation:—"I share the regret of others that the Spiritualistic seances recently held at the house of the Rev. J. Martin were unsuccessful. I cannot, however, regard them as any test of the truth or imposture of Spiritualism. They proved nothing, either for or against. It is no easy matter to account for the failures. Spiritualists have yet to learn a great deal more in respect to the conditions favourable or unfavourable to spiritual phenomena. As no manifestations occurred at the above seances, the natural inference and explanation is that the conditions were unfavourable. I have even heard some of the pious people attribute the failure to the fact that the religious influence was so great that the evil spirits could not come near it. They say, in effect, that the devil (whose power they believe to be illimitable) could not set in the presence of three or four nonconformist ministers. If Spiritualism is diabolical, what a splendid opportunity his Satanic majesty had of deceiving the 'very elect' by transforming himself into an 'angel of light.' He might have argued them out of their belief, perhaps, through the mediumship of his servant 'John King,' or allured them by the powers of 'Katey.' 'Give the devil his due' is an old adage. He could scarcely have allowed the above opportunity to slip by without doing something. If, on the other hand, Spiritualism is divine, is it any wonder the above seances were failures? The Rev. J. Martin and his reverend friends may have approached the subject with minds convinced of its Satanic origin and purpose, and whatever manifestations had occurred would not have altered their convictions. If such were the case, what good could the said spirits have accomplished by manifesting themselves? Would not the influence be more repulsive than attractive to them? Two of the gentlemen (not clergymen) who were present at Mr. Martin's seances, have subsequently attended a seance held by the same medium, at the residence of Mr. Martheze, of 2, Regency Square, a gentleman of high intelligence, liberal-mindedness, and generosity, who satisfied himself of the truth of Spiritualism many years ago. The seance was very successful. Amongst other physical manifestations, the table was lifted in the light, and several distinct spirit-voices were also heard, and the medium was floated in the air. A report embodying the facts was drawn up and signed by eleven persons, including the two gentlemen before mentioned. The report, I believe, may be seen by applying to the Secretary of the Brighton Spiritualist Union. Nonconformist ministers, as well as clergymen of the established church, have become Spiritualists, but they had to approach the subject as 'little children,' anxious to arrive at the truth—not determined to fix it on the devil."

MR. MORSE'S APPOINTMENTS.

MERTHYR.—Monday, April 13th, Tuesday, April 14th.
BIRMINGHAM.—Sunday, April 19th, Athenaeum Rooms, Temple Row.
Morning at eleven o'clock; evening at seven o'clock.
LIVERPOOL.—Sunday, April 26th, Islington Assembly Rooms. Afternoon at three; evening at seven.
HECKMONDWICK.—Sunday, May 3rd.
LEEDS.—Re-engaged. To follow.
MANCHESTER.—Sunday, May 10th.
OLDHAM.—Sunday, May 17th.
BARROW,
NEWCASTLE, } During June.
LIVERPOOL,
DARLINGTON, BISHOP AUCLAND, GLASGOW, and SALTBURN, during July and August.
Mr. Morse's address during next week is, Care of Mr. Hulbert, 33, High Street, Merthyr.

MRS. BUTTERFIELD'S APPOINTMENTS.

Mrs. Butterfield, of Morley, near Leeds, will deliver two inspirational addresses in the Temperance Hall, Church Street, Ashton-under-Lyne, on Sunday, April 12th, morning and afternoon; in the morning at 10.30, and in the afternoon at 2.30. Morning subject to be chosen by the audience. Prices of admission: Front seats, 4d.; back seats, 2d. each.
Mrs. Butterfield will also deliver one address in the Hollinwood Working Men's Club and Institute, on Monday evening, April 13. Doors open at 7 o'clock, to commence at 7.30. Prices of admission as above.

We copy the following from the *Banner of Light*, of March 21st, "Gerald Massey in America.—Mr. Massey is now on the route to the Pacific Coast, where he will remain but three weeks, two of which are already taken up with lecturing engagements. His address while in California is, Care of Albert Kendrick, 201, Montgomery Street, San Francisco. He will return in season to fill his engagement to lecture in Music Hall, this city, Sunday afternoons, May 3rd and 10th. Between the 3rd and 8th he will accept calls to lecture; evenings—terms, 100 dollars. Those wishing to make arrangements for a week-evening lecture, can address L. B. Wilson, care of this office. On his way from the Pacific to Boston, he will stop in Cincinnati, and deliver four lectures the last week in April. He returns to England immediately after the close of his engagement in Boston."

LAST WEEK'S MEDIUM has had a very extensive sale. It is justly regarded as containing matter of great importance to Spiritualism. We took the precaution to print an extra stock, and can yet supply orders for copies.

* Mrs. Kate Fox-Jensen, through whose mediumship Modern Spiritualism was inaugurated twenty-six years ago, was present, and frequently during the delivery of Mrs. Tappan's discourse, rappings were heard. These sounds were particularly distinct during the recital of the poem, especially at the point indicated by this note.

A SEANCE WITH MRS. JENCKEN.

To the Editor.—It may interest you to have an account of a very interesting, and I may perhaps be allowed to add exceptional, seance at my house.

After a good deal of persuasion, I finally yielded to Mrs. Jencken's request and invited a few friends to a seance. Mrs. Guppy was kind enough to accept an invitation. After tea had been served, we seated ourselves, eight in number, including Mrs. Pennell and Mr. Pennell, at the table in the dining-room. By rappings we were ordered to turn down the gas and lamp. No sooner had this been done than a shadowy form appeared against the blind of the window, the latter dimly illumined from without; I and several others noticed the form—the blind being pushed to and fro again and again, and once or twice slightly bulged out, as though by a hand. In the meantime the lamp on the centre of the table was taken and placed on the sideboard (all hands being held at the time). Then came flowers carried through space—their fragrance perfuming the room; Dr. B— had his hands and face touched again and again; I held up my hand, high as I could reach, when a tulip with bulb and fresh earth on it was placed in my hand; more and more came; all had gifts handed them; when "light" was spelt out. On striking a light the appearance of the room was singular. The table strewn with crocuses, tulips, double lilies and hyacinths; I counted some twenty bulbs, all taken fresh from the earth—the total quantity of flowers would have filled a moderate-sized clothes-basket.

Again the light was turned down. The table then vibrated and moved so violently that I had to ask the forces to desist, for fear of breakage. The table-cloth half folded up was then taken, placed over the heads of Mrs. Guppy and G—, their heads being knocked together by an all but irresistible force; this was repeated twice. Then came the word "lights," and we closed our sitting.

I felt relieved, for I well know how these sittings exhaust Mrs. Jencken,—though, but for this fact, I would have gladly continued the seance.

It will be asked, How came the flowers into the room? I answer, I cannot tell; all I know is, that no one present brought them; the space they occupied precluded all possibility of this; added to which all hands were held—as the flowers came gently lowered from above, and were placed on our heads, faces, and into our hands, and this in a perfect state of preservation; the rain-drops still fresh upon their leaves, stems, and calyxes; the earth encrusting the bulbs moist, and in such quantities I had to gather up the particles to prevent the carpet being spoilt.

Baywater, April 3, 1874.

H. D. JENCKEN.

DR. MONCK'S LECTURES AND EXPOSÉS.

To the Editor.—Dear Sir,—In last week's issue you refer in a small paragraph to Dr. Monck's work in connection with Spiritualism. Will you permit me, as one having some acquaintance with Dr. Monck's public labours, just to say a word anent the "exposés of the conjurers" which Dr. Monck has succeeded in making a speciality. Of course there exists a difference of opinion even among Spiritualists as to the wisdom of the action Dr. Monck is taking, and some agree with you, that it would be better if he adhered to the more intellectual and religious part of the work; but I would have you remember that Dr. Monck does not lose sight of this higher work, while he creates an immense excitement by his *exposé* of the dark seance of such men as Herr Döbler. You are, too, in error when you say he has not the proper apparatus. The fact is that the dark seance needs no "apparatus" other than a tambourine, bell, coat, and muff; these the Doctor has with him, and most cleverly and expertly he performs the whole of the conjurer's "marvels," exposing afterwards the conjurer's secrets. This *exposé* of Dr. Monck's is entirely different to that of Dr. Sexton's, and does not in any way interfere with the necessity for that gentleman's well-known lecture on "Spirit Mediums and Conjurers." Dr. Sexton deals with the conjurer's cabinet and box tricks; Dr. Monck, on the other hand, confines himself to an *exposé* of the conjurer's dark seance à la Döbler, merely giving a verbal explanation of such "manifestations" as Maskelyne and Lynn perform.

I forward you herewith bills, by which you will see that myself and Dr. Monck are engaged in baiting Herr Döbler, who is at Birmingham giving his "extraordinary and marvellous" dark seance, which seance we show is a miserable farce, utterly unworthy the attention of intelligent men. The motive which has prompted me to undertake this *exposé* work with Dr. Monck is simply this: it gives us good opportunity for bringing the subject of Spiritualism generally before the public; it proves that we are neither afraid of sceptics nor conjurers, by exposing the very tricks which are said to be identical with spiritual phenomena. My argument with those who attend, and with those who object to these *exposés*, is this—if Spiritualism had no phenomena other than the contemptible tricks of the conjurers upon which to base its claims, is it likely that we should endeavour to ruin the cause—to the promotion of which we have dedicated our best energies—by their exposure? Common sense answers, No! Allow me to say that there is already growing up a good feeling with respect to these *exposés* of Dr. Monck's, and he has received, I know, many promises of liberal subscriptions to a special fund for carrying them on in a successful manner in various parts of the country, and especially in places which have been visited, or are about to be visited, by professional jugglers who trade on Spiritualism.—Yours faithfully,

JOHN COLLIER.

Midland Spiritual Institute, 58, Suffolk Street, Birmingham.

HEALING UNDER SPIRIT INFLUENCE.

To the Editor.—Dear Sir,—Thinking that the relation of a beautiful instance of healing power exercised by spirit-friends may be worth insertion in the MEDIUM, I send it to you in as brief a manner as it is possible to do.

About twenty days ago one of my wife's eyes was violently inflamed, the whole surface being highly suffused, and great pain and alarm were experienced; light was insufferable, and her household duties were difficult of accomplishment. She went to St. Mary's Hospital on the Monday. On the following Friday she again went, when the medical attendant so alarmed us that we began to fear for her sight. On the evening of the same day she was sitting very sadly in a neighbour's room when Mr. Rhodes, a friend, possessing considerable mediumistic power, came in and inquired the cause of her grief. The information was given. He was very strongly controlled, and at once began to move his arms, so as to draw the morbid or evil humour from her eyes, and at the same time to cast it from him by shaking his hands downwards. During this process my wife had become unconscious, and when she was again restored to consciousness she cried, in surprise, "Oh! I can see." Next morning her first words were, "I can see." As we sat together at the fireside in the evening she passed into the trance state, when a sweet smile brightened her face. I put a pencil in her fingers, and placed them on a slate. Her hand, after writing, threw down the pencil. I read what was on the slate; it was as follows:—"Your friend must use his utmost exertions three times to your Annie's eyes, and she will see. From your dear mother, Mary Brevitt." Mary Brevitt is my dear old mother; my friend, the above-mentioned Mr. Rhodes.

On Sunday evening and Tuesday evening my wife was ministered to by our spirit-friends, and her recovery was rapid and complete. Those who knew the secret were delighted, those who did not were astonished at the rapid and complete cure effected.

I may mention that less than six months ago I was very earnestly trying to build up a noble life on atheistical negation, belief in Church traditions and dogmas having long since lost their power. Mrs. Tappan's orations attracted my attention, and one day, while sadly engaged at my work, the thought flashed through my soul, "What is the use of my toiling to build up a purer, more manly life if in a few years, perhaps a few months, death will come and hurl me into eternal nothingness?" I saw that if materialism were true, human life was only a horrible dream, a curse, instead of a blessing; and the grand teachings of Spiritualism, that development and progression were alike true of the human soul as of the earth upon which we stand, saved me. The scales fell from my eyes, the problem of life was solved, the universe of God became a beautiful and harmonious manifestation of a loving, wise, patient, just, and immutable Father of all. Instead of being a member of the National Secular Society, I am now a member of the Marylebone Association of Inquirers into Spiritualism. The darkness of spirit in which I groped my way is steadily and surely being replaced by the great and glorious teachings of Philosophical Spiritualism; and though some things yet require clearing up, I am willing to work and wait for the brighter light, which will surely come when I am able to receive it. Hoping this will be instructive to some of your readers, I remain, in brotherly love, yours,

JAMES BREVITT.

53, Canterbury Road, Kilburn, N.W., February 28th, 1874.

SPIRITUALISM IN BIRMINGHAM.

We are pleased to know that Spiritualism is still being kept well before the public in the metropolis of the midland counties. Mr. John Collier, who has taken upon himself the burden of the work in connection with the Midland Spiritual Institute, Birmingham, loses no opportunity of forcing Spiritualism to the front, and claiming for it the attention it deserves. In addition to the ordinary work of the Institute, viz., its seances, lending library, distribution of Spiritual literature, &c., Mr. Collier has prosecuted his Sunday lectures at the Athenæum with vigour, sustaining them even in the face of pecuniary loss. On Sunday next, April 12th, the platform will be occupied by Dr. Monck, of Bristol, and Mr. John Collier, who will deliver two short lectures on the "A B C of Spiritualism," after which questions from the audience will be answered. We hope that large numbers will attend.

As next Sunday's service is the last but one of the Athenæum Sunday Services until the commencement of another lecturing season, we are informed that the last service, which will be on April 19th, will be conducted by Mr. Collier, and the lecturer will be Mr. J. J. Morse, whose trance orations have given so much pleasure to the Birmingham friends. We hope Mr. Morse will command a large audience.

During the past week Dr. Monck has been engaged in giving a series of *exposés* of the conjurers' imitations of spiritual phenomena, in the reading-room of the Institute. Dr. Monck also spoke at the Athenæum on Sunday, the 5th inst., and the results of this active labour are already felt in the increased interest and inquiry aroused throughout the town on the subject of Spiritualism.—Correspondent.

SPIRITUALISTIC PHENOMENA.

In one of the scientific journals, for several weeks, the irrepressible "Spiritualism" comes up on its pages—for and against. Thinking that I might recall the combatants to the nature of the struggle, I penned and sent as follows, and send it to the MEDIUM, so that our younger workers may know the laws that develop the phenomena:—

"SPIRITUALISTIC PHENOMENA."

"Your correspondents, on both sides, are somewhat in error. Shall I try to put both on kindly terms with each other? I would do so, because both mean right.

"Thirty years' experience in mesmeric and spiritualistic phenomena, leave on my mind the knowledge that there are two forces at work; that each force can do its own work, but not the work of the other; that if the two forces combine, they can produce results different from either. To taunt either with being non-existent because neither can singly produce the combination force, is as foolish as to deny to copper and zinc, in combination, certain results they cannot produce individually. There are two ethereal forces required to produce spiritualistic phenomena: the one mesmeric, produced by the chemical ethereal heat which issues from every embodied person, but varied in

quality; the other, the chemical ethereal substance which issues from every disembodied person. These forces, when used by the spirit or mind, in either the one or the other, can produce phenomena in proportion to his power, and knowledge, and control of surrounding elements.

"The biologist can understand me, so far as the embodied person is concerned. The disembodied, or, rather let me call him the ethereal person, having, though unseen, form and dimensions, and therefore substance as full of vigour as the unseen air and gases, can use his powers in and with those elements, up to the extent of his knowledge, as we do with the substances we see around us.

"Now, the practical lesson we draw is—If the ethereal persons do not know of, or refuse to come at our call, no Spiritualist or medium can force them. The phenomena cannot be produced at will; he can only say to persons desirous of seeing those things he has witnessed, We are willing to place the ethereal elements we possess at their disposal, on a given day and hour. Whether the other force, who has to do all the intelligent work, will use us or no we cannot tell; if he does not, we are helpless, as much as the battery is helpless till the operator comes and determines that phenomena be displayed that evening, and then connects the forces.

"Personally, I have witnessed, in the privacy of home life, many evidences of ghost-life. I have seen, in full light, miracles of various kinds. To be flatly told I did not see them, does not alter the facts; they live in memory, as other facts do; but one thing I could not and cannot do, that is, that I had no power to produce them, and I cannot yet produce them, but simply and fearlessly aver I witnessed them.

"Spiritualistic phenomena never can be produced by scientific men, because there is an independent intelligent acting force, not subject to human control. All that scientific minds can do is to attain to a full knowledge of the nature and powers of the heat emanations that are ever passing off from our bodies—call them mesmeric or psychic, and then place at the disposal of our ethereal friends those "mediums" who possess the largest quantity of the particular quality needed to produce phenomena.

"I have been and am intensely interested in those ethereal friends, because I found them to be in many instances those I loved much before they passed away, and I had to bury their flesh out of sight.

"Enmore Park, S.E."

"J. ENMORE JONES."

SPIRITUALISM IN GLASGOW.

To the Editor.—Dear Sir,—You have had no less than four communications, from as many correspondents, within the last three weeks, in reference to the subject indicated in the above heading. It is only at the urgent request of a few of the oldest and most intellectual of the Glasgow Spiritualists that I venture to ask the privilege of becoming fifth correspondent, and in the full assurance that, being intimately acquainted with all the facts of the case, I can put the whole question fairly before the readers of your excellent journal.

"Tiecumshie" I do not know. With Messrs. Brown and Bowman I am intimately acquainted, and respect them both. Your last correspondent, "R. W. McEwan," I neither know, nor care to know; sufficient for me to know that he does not know very much. The pity is, and pity is 'tis true, the association in whose defence he writes contains too many of the same calibre, not excluding its very "able conductor," who, we are told for the first time, is "a wonderful healing medium." We never knew before that he was a medium of any sort. But we know this much, that he makes himself odious and ridiculous in the estimation of every intelligent Glasgow Spiritualist who is independent enough to feel and assert his own individuality. The truth is, the "able conductor" could not, for the very life of him, either orally or by writing, string two sentences grammatically together. He is no healing medium, never was such. He makes some pretension to mesmerism, and talks about magnetism, and pretends to adjust the gas-light within a one-hundred-and-seventy-ninth part of an inch of the height which insures the spirit manifestations, and that is about the amount of ability the intelligent Spiritualists of Glasgow are prepared to give him credit for. The truth is, and it ought to be plainly stated, that one man's pedantry, presumption, self-conceit, arrogance, and ignorance have all but ruined the cause of *bona-fide* Spiritualism in Glasgow. According to the constitution of the institute of which he was nominated chairman, the government was confided to twelve of a committee, eight of whom were the nominees of Mr. Bowman, as proprietor, and four elected by the members, till the institute should become self-supporting. That committee were invested with the power of enacting all bye-laws for the conducting of all meetings, lectures, and seances. At the time of the elections the rule for the Monday nights was that the general public were admitted indiscriminately, conformity to good order being the only condition required. But this method lasted only two nights afterwards, when a written notice was posted up that no strangers were to be admitted unless introduced by members. On asking some of the committee if they had been consulted in reference to this new rule, the answer in the negative, to which I replied, "Well, if you have not been consulted, you have been insulted." Immediately afterwards a general meeting was convened. The president told us from the chair that the dissolution of the association was desired, as Mr. Bowman could not be hampered by the interference of a committee, notwithstanding eight out of twelve members were his own nominees. Could any man of independence remain after such an announcement? and hence it is that all such have left. We all feel for, because we all esteem, Mr. Bowman, but, unless we were as blind as moles, we cannot but perceive that he is the victim of a leader, strange though it may seem, who has not a hundredth part of his own intelligence.

There never were any improper displays of scepticism. There was only one test question ever put to the medium, but it proved too much. They say they are getting good manifestations now that the grumblers are away. There is not a word of truth in it. Mr. Bowman is quite satisfied with the success of the soiree, at which there were eighty-five persons present till half-past three o'clock in the morning. Well, of course those present got good value for their money in seven or eight hours' tea-drinking, amateur singing, and dancing for ninepence. Queries: How many free tickets were given away, and how

many people were there who cared about Spiritualism, and how much was Mr. Bowman himself out of pocket?—I remain yours truly,

JAMES ADAMS.

P.S.—Glasgow shall soon have a new and true Spiritualist Association. J. A.

THE *Glasgow News*, whose special commissioner found such wondrous powers in Lottie Fowler, has evidently taken too large a dose of spirit-mediumship, and is now in a sad state of "scunner" at the whole business. Mediums, according to the *News*, are a species of the *genus* conjurer, and it thinks they should no longer consider themselves to be missionaries, but be content with the distinction accorded to them by scientific men who have "inquired into their pretensions from purely scientific bases, and by a scientific process." What are these processes? for our recalcitrant contemporary thus concludes his paragraph: "The process by which he pretends to achieve the results is not known to science." How then, in the name of common sense, can a scientific basis be assigned to that the results of which "are not known to science"? Spiritualism has evidently turned the head of our canny contemporary. Another statement made in the paragraph to which we allude—"that she never relates anything during her trances which is not known to one of the company present, or could not be ascertained by inquiry"—is not true, for, it is in the experience of many that Miss Fowler has foretold the occurrence of events months before they happened, which certainly could not be known to "any one present;" and if the *Glasgow News* can say how the future can be ascertained by inquiry, then it will be as clever as Lottie Fowler, and be able to make his assumption hold good—that spiritual phenomena can be relegated to a scientific basis. What does he say to his concluding experience with Miss Fowler? "I lay down no theory upon this subject; I ask no one to believe in 'Spiritualism,' for, notwithstanding all that has passed, I cannot say I do so myself; I only present in print the facts as they happened on the occasion of my visit, and leave the reader to form his own opinion. The concluding incidents I shall now mention, although, like those of the 'feast' and 'speech' in my friend's case, they were certainly, in my mind, unworthy the dignity of the 'spirits' to notice. Just as I quietly took out my watch to see the time, 'Annie' suddenly said—'It is either twenty minutes past nine or twenty minutes to ten.' It was *twenty minutes past nine!* Then, as I prepared to go, the 'spirit' said—'Have you got a blue letter?—a letter in a blue envelope?—it is important, and if you have not got it you will get it speedily.' The medium now ceased hold of my hands, and sat impassive for a space; then the same series of convulsive spasms with which she had entered the trance were repeated; and in about three or four minutes she awoke as from a sweet sleep, passed her hands across her eyes, and smilingly asked us what the spirits had been saying, as she was ignorant of all that had happened. Having, after some conversation, bidden her adieu, my friend and myself walked back to the office I had left, when at the door I found—what never happened to me before—a special messenger from my residence, who, to my utter astonishment and the wonder of my friend, held out to me as I entered a *document in blue post!* It was a letter informing me that I had, by not filling up my house-tax paper (I may explain I have not been long resident in Glasgow), rendered myself liable to a fine of £20 and double duty! Turning to my friend, I tossed the note to him, and, utterly nonplussed, exclaimed—'Well, that woman's certainly a witch! There's the important blue letter after all!'

OBITUARY.—At Nashua, New Hampshire, U.S.A., on the 20th March, aged eleven years, passed on to the higher life, after two days' illness, Annie, the youngest daughter of Mrs. Julia B. Dickinson. She was a wonderfully gifted child, seeing and talking with spirit-playmates at four years of age. She would often go into her room by herself and shut the door, and her mother would hear her and them talking and playing together. Frequently she cured disease which her mother could not. Her death was shown on the 9th February, at a seance at Mrs. Dickinson's residence here in London, through another medium, and it was confirmed the following evening, at a seance at Mrs. Hollis's, by a son of Mrs. Dickinson, who had previously passed to the summer-land, coming and telling her that what had been told her the previous evening was true. Before passing away she frequently said she would go to England and control her mother. This she has done, and given a message through her mother's hand, also through the medium through whom the communication was given on the 9th February. As Mrs. Dickinson is sojourning amongst us at present, far from her home, and a stranger in a strange land, we hope our friends will extend her their sympathy for the loss of such a gifted daughter.

PROFESSOR GREGORY'S LETTERS ON ANIMAL MAGNETISM.—The announcement made by us a few weeks ago that this celebrated work is about to be reprinted, has called forth hearty expressions of satisfaction. One correspondent remarks:—"I am very glad to notice that in No. 207 of MEDIUM AND DAYBREAK there is a chance of Professor Gregory's lectures on Animal Magnetism coming to light again. It is now nearly twenty years since I read the work, which, being borrowed, I made a few extracts and notes from it at the time, and have often desired to meet with a copy once more. If again in the press, or soon likely to be, put my name on your list for one copy. Nothing, in my mind, is more favourable to investigators of Spiritualism." In a very few weeks we expect to have our calculations so far perfect that we shall be able to announce the price and style of the forthcoming edition, and also when it may be expected.

OLDHAM.—Mr. David King, of Birmingham, has been lecturing on the "Worthlessness and Wickedness of Spiritualism." Thousands of people, he said, are made insane by it. The process of table-moving he attributes to muscular pressure of the hand or knee of the medium, and the spirit-voices can be detected by putting black paint on the end of the trumpet, which will be found on the mouth of the medium afterwards. We are sorry to observe that this very lucid explanation does not well accord with Mr. King's theory of insanity. How nudging the table with the knee, and simulating a spirit by speaking through a trumpet, can drive people insane, is a mystery which Mr. King should endeavour to explain in his next lecture.

W. W. (Heckmondwike).—Your letter is not authenticated by your name and address. Mesmerised clairvoyants require conditions as well as ordinary mediums.

I R. MONCK AT NOTTINGHAM.

We are sorry that we, in justice to Dr. Monck, cannot find space for the long letter from Mr. Ashworth, of Nottingham, which we promised last week. He gives a minute account of Dr. Monck's doings at Nottingham. The private seance on Saturday evening seems to have been very satisfactory. On Sunday evening five hundred persons attended the lecture, and profound attention was given to the Doctor's discourse. On Monday evening partial controls of various sitters occurred at a seance, and tests were given even to a local editor, who wrote a scurrilous article on the affair in a subsequent issue of his paper. On Tuesday evening a large audience assembled to witness Dr. Monck's exposé of the conjurers. The disturbance was chiefly caused by a gang of "barefaced stripplings," who simply misbehaved themselves without any reference to the merits of the performance. As to Dr. Monck's exposé, we may refer to the letter of Mr. John Collier, printed elsewhere. On Wednesday evening Dr. Monck's lecture on "Spiritualism defined and defended" was "an able and exhaustive criticism on the various theories invented to account for the phenomena;" although the doctor had distinctly stated at the beginning of both lectures that he could not in such a room, or under such conditions, give a genuine seance, yet the audience loudly demanded manifestations. Dr. Monck offered to retire with four gentlemen and hold a seance. A town councillor and three other gentlemen, including the chairman, were elected to retire with Dr. Monck. The lecture hall was afterwards cleared by the police. We make the following extract from the report of those gentlemen, as published in the *Nottingham Journal* of March 27th:—

"We were then asked by the operator if we should like a communication in spirit-writing, in which we unanimously concurred, and were not long in waiting for a proof. A piece of note-paper and a pencil were placed flatwise in the palm of the medium, both seeming to be held tightly by his thumb, then placed under the table, his other hand being laid upon the top of the table. The medium seemed to receive an electric shock, when he instantly drew up his hand, laying the paper and pencil upon the table, the former being inscribed 'Henry.' To test the experiment more severely, another piece of paper and pencil were placed upon the floor; however, no writing could be found upon this. In conclusion, we give it as our opinion, that there are several of the manifestations which might be explainable on scientific grounds, but others are left strangely inexplicable."

SPIRITUALISM AND THE "NATIONAL REFORMER."

Mr. Editor.—Dear Sir,—Allow me to correct a false statement which appeared in the *National Reformer* of the 29th March, where it states: "People have fortunately discovered the trickery and folly of this monstrous delusion," naming several towns where its decline has been so rapid as to persuade people Spiritualism was a belief of the past. The town where I reside has come in for a share of these sweeping statements. Allow me, for truth's sake, to offer a few remarks. Allusion is made to one Society in Scotland of nine years' standing, and now has only one meeting a-week, and then not more than a score of attendants. If true it is a doleful picture. But this I do know, it does not apply to "a similar improvement in Liverpool," neither does it infer "spiritualistic advocacy is a failure." Instead of declining, it never was in greater ascendancy. What it will be in the future I cannot divine; what it is at present contradicts the statement in the *National Reformer* as absolutely false. Recently our Society has permanently engaged two of the most prominent trance mediums in England to deliver addresses regularly at the Society's Rooms, Islington, where the services are held twice on Sundays and once on Friday evenings, and this is exclusive of casual engagements made with other Mediums from various parts of the country, who occupy our platform whenever the Committee see need of their presence. The services are well attended, the evenings frequently crowded to excess, many not being able to obtain admission. From my own knowledge several families have become converts to Spiritualism, though they do not attend our Sunday services, owing, as some have stated, to the fear of incurring the odium *theologicum*, but nevertheless satisfied with the proof of the immortality of man, afforded by the phenomenal facts of Spiritualism. Does this savour of decline, as the *National Reformer* "expected," or is it the *National Reformer* labouring under a strong delusion? Yea, to thousands the evidences are sufficient proof of immortality; even to the sceptic it is proof presumptive of another conscious existence. If the delusion is so monstrous, it is passing strange so many wise heads believe in it who will compare favourably in intelligence with the editor of the *National Reformer*. If it is not what Spiritualists say, in all charity tell us poor deluded people what it is; and abstain from those wild epithets, "fools, tricksters," and other modest expressions, which darken the pages of your journal. If your scientific discoveries are so perfect, a good reformer would with kindness give us the benefit of his knowledge; but I fear I am asking too much. The recent intellectual encounters have not done much honour to materialism. Public opinion will decide whether the facts put forward by the advocates of Spiritualism, viz., Burns v. Bradlaugh, and Dr. Sexton v. Foote, are not of more worth than a ship-load of theories as an offset by the advocates of materialism.—Yours truly,

P. C. B.,

Late Treasurer of the late Secular Society of Liverpool.

BISHOP AUCKLAND.—Dr. Sexton lectured in the Town Hall last night. He was most attentively listened to by an intelligent and fairly numerous audience. The subject, "Spiritualism versus Conjuring," was handled in a clear and masterly fashion; his exposure of the conjurers, their tricks, and their various impertinences, being of the most telling character. The substance of this lecture has already been published as a pamphlet, hence any extended notice is unnecessary.—Communicated.

THE IMMEDIATE STATE AFTER DEATH, AND CREMATION.

To the Editor.—Sir,—As usual, Mr. Morse's guides, as detailed in the *Medium* of March 6th, speak to the point on cremation as well as on other subjects. Mr. Morse's guide says, "Some here are so material that earthly experiences are the whole of their aspirations. They pass from the body, but continue related to it by bonds of sympathy." This is in entire agreement with the writings of M. Kardec. It may not be generally known, but the system of M. Kardec and of the Spiritist Society in Paris, of which he was the president, is somewhat different to what is usual here with regard to the communication with spirits. In England the medium usually, I believe, waits for a spirit to come to him, whether the spirit be good, bad, or indifferent. M. Kardec's system generally—for he was not tied by hard-and-fast rules—was to evoke the spirit that he wanted; and, as he significantly adds, had he not done so, his books would be still to be written, or at any rate the greater part. In consequence of this proceeding, there is much in his works which may throw light on new subjects, that of cremation among them, supposing the identity of the spirits from whom the communications come could be proved. According to the alleged evidence of the spirits themselves, there is perhaps, in the majority of instances, some "trouble" in the final separation of the spirit from the body. To quote the words of one of them:—"The spirit leaves the body by degrees; the more the bonds of matter enlase them, the longer it is before the separation is completed." In order to gain evidence on this point, M. Kardec was in the habit of evoking spirits soon after their death, and asking them to give some account of their "trouble" more or less in the separation of soul and body. The consequence was, some of these spirits asserted that they were not yet separated. Indeed, M. Kardec gives many instances of this description in his "Heaven and Hell." He gives the case of "Augustus Michel," a young man of good fortune, who was killed by a fall from a carriage. He was popular in society, but "lived exclusively a material life." He was evoked March 8th, 1863, a few days after his death; he said then, "I am hardly disengaged from my body. I am in distress about what will become of me. The horrible shock to my body was nothing to what I now suffer. Pray to God for me." Evoked again on March 18, he said, "Oh, this cruel uncertainty! I am still tied to my body; there is my body, and why am I there also, always?" On April 6th he said, "I should be more tranquil, but I am always returning to where my body is." On May 11th he bewailed his useless life. On June 8th he said, "I acknowledge my faults, and I hope that God will pardon me." An old usurer, who came spontaneously and gave his name and address, both of which were afterwards proved to be authentic, and who had been dead five years, came finding fault with his heirs for keeping his money from him. When reminded that he was dead, and had no need of money, he answered, "No, I cannot live poor; I must have my money to live upon, and as to another life, I am alive now." His name was Francis Ripuier, and he had lived, as he said, at No. 14, Rue de la Charité, Paris.

Here is another case of spontaneous communication to a medium, at Havre; who, it is asserted, knew nothing of the spirit while living, nor his name. It occurred on the 9th of August, 1863. The medium was a writing medium, and his hand wrote, on the above date, the following: "I believe in the goodness of God, who will have pity on my poor spirit. I have suffered, suffered greatly; and my body perished in the sea. My spirit kept always hanging on to my body, and it was floating on the waves for a long time." Here the communication was interrupted; on the 10th of August, the next day, the spirit returned, and said, among other things: "They have found my body at last; it is in repose now, and my spirit, which disengaged itself with pain, sees the faults committed during life. Yes, my spirit went floating about with my body for a long time; that was because I had been a sinner. Take care that you follow the right way, if you expect God to draw your spirit from its covering quickly. . . . It was an awful trial not being able to get away from my body. I repent; and I trust that God will pardon me. My body was found on the 6th of August. I was a poor sailor, and I perished a long time ago. My name was Pascal Lavie." Q.—"Where were you found?" A.—"Near you."

The *Journal of Havre*, of August 11th, 1863, contained an article which is given by M. Kardec. It announced that part of a dead body had been found on August 6th; that it had been recognised by the widow of the deceased by the shoes; that the deceased was Lavie, the fisherman; and that he perished on December 11th, from on board the barque the *Alerte*.

On August 12th, while the same circle was discussing this event, the spirit came again, saying, "I am in truth Lavie, and I want your prayers."

Mr. Morse's guide, alluding to the death of martyrs at the stake, the widows of the Hindoos, and others, says that they are, on death, cared for by attendant spirits until consciousness returns; and unless an influence were exercised to restrain the spirit, it would be drawn back to the scene of its sufferings. In the above case mentioned by M. Kardec, the spirit seemed to think that a soothing influence to itself, one that would restrain the spirit from being drawn back to the scene of suffering, might be the prayers of men in the flesh, those of the medium and the circle assembled. We see no reason why this should not be the case, at any rate partially, for men are spirits incarnated; and we have no cause for assuming that the fervent prayer of a righteous man may not be effectual, nor a woman's either. The spirit of one poor sailor who had been drowned, a young officer, said, according to M. Kardec, shortly after his death, "If my poor mother did but know all my sufferings, she would pray harder." This communication was also spontaneous, and this spirit was also identified. One unhappy spirit mentioned by M. Kardec said that he felt the worms devouring his body. Another, a suicide, said, "I am stifling in this coffin." We have no reason to suppose that the laws of nature will be set aside or mitigated in the case of cremation being substituted for inhumation, this Mr. Morse's guides plainly point out; but we see no reason to suppose that suffering would be augmented by the substitution; therefore, as I believe, the change would be for the advantage of those still remaining in the flesh.—I am, Sir,

ONE WHO WOULD GIVE HIS BODY TO BE BURNED.

MARYLEBONE ASSOCIATION.—Mr. Hoskins spoke on Wednesday evening at the hall in Church Street, Edgware Road. The lecture was very interesting, and listened to with evident pleasure. Mr. Hunt occupied the chair, and upwards of fifty persons were present.

MANCHESTER.—On Sunday, the 19th inst., Mrs. Scattergood (of Bradford) will deliver two discourses in the Temperance Hall, Grosvenor Street, afternoon at 2.30, and evening at 6.30. Front seats, 6d. each; back seats, 3d. each. Tea will be provided at the close of the afternoon service for 6d. each, for those who choose to remain.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.—The librarian begs to acknowledge with thanks a donation of seventeen volumes of the "English Mechanic," also some miscellaneous works, from Mr. Swinburn, for the use of the library. Any works on art, science, history, travels, theology, moral or social science, or any useful subject, would be thankfully acknowledged for the same object. Donations of money or books will be cheerfully acknowledged by the librarian, J. Maynard, 103, Lisson Grove, N.W.

LETTER from a missionary in Yorkshire respecting the "Mental Cure," a celebrated American work which is too little known in this country. It is sold at the Progressive Library, price 3s.:—"I have received the 'Mental Cure' from you, and am so delighted with it that I should like one for my library, and I shall carry the other about with me, which will be of great use, as I am a missionary going from house to house. So I shall refer to it on my journey when I meet with any case I find requiring my aid, and I shall be considerably assisted by consulting frequently Evans's work. I may have occasion besides to lend it to sufferers, for it is an excellent work on the subject on which it treats."

THE FIRST ANNIVERSARY AT OLDHAM.—On Good Friday about 150 persons took tea, after which a meeting was held, when Mr. Wood, Miss Barlow, and Mrs. Leech were controlled. The local mediums Mr. Bancroft, Mr. Quarumby, Mr. Wilson, Mr. Cox, Mr. Hough, Mr. Jones, and others were also used; indicating considerable progress in development. The meeting was attended by Spiritualists from Bradford, Morley, and other distant places. On Easter Sunday a very large audience gathered to hear the following mediums: Messrs. Wood, Bancroft, Quarumby, Cox, Hough, Johnson, and Mrs. Leech, all of whom were entranced, and highly interested the audience. The inquiry excited was very evident, and a great demand for information was apparent. Mrs. Butterfield will give two addresses in the Temperance Hall, Horsehead Street, on April 19th, at 2.30 and 6 o'clock p.m. Tea will be provided for strangers at 6d. each.

A WORD OF COMMENDATION.—To the Editor.—Dear Sir,—Will you allow me publicly to thank our friend Mr. Allwood for his energetic work he has done for the cause of Spiritualism in this town, and also to recommend him to our friends as he travels through the country? He not only is a Spiritualist but a good Mesmerist, and to many persons would be a great advantage for the curing of disease, which many persons would take advantage of if they only knew. His delineation of character is very good, although I fear as a phrenologist he suffers for his enthusiasm in Spiritualism. But he has worked hard in this town for some weeks, giving away copies of the MEDIUM and calling the people's attention to the cause, and, I have no doubt, stirred up a great inquiry, which must eventually bring forth fruit. We wish him all success on his journey through life.—Yours fraternally, T. BLINKHORN, *Walsall*. April 3, 1874.

SPIRITUALISTS AMONG THE UNITARIANS.—On a recent Sunday evening a lecture was delivered by Mr. Price at the Unitarian Church, George Street, Euston Road. Mr. Antill, the minister, opened the service in the usual manner, reading for the lesson the account given in the Acts of the Apostles of the descent of the Holy Ghost and the tongues of fire. This he explained away easily enough as being simply one of the many delusive stories recorded in that peculiarly silly book called the New Testament. Mr. Antill seems to know as much of Spiritualism as the lecturer, who certainly displayed such deplorable ignorance as to call down upon him the severe criticisms of many non-Spiritualists present. The lecture was followed by a most animated discussion, which lasted over an hour. The cause was well defended, and at the conclusion it was resolved to adjourn for a fortnight, Mr. Hocker to reopen the debate, which is to commence at half-past seven, the usual service to be suspended. It is but fair to state that Mr. Antill's bearing towards Spiritualists is liberal in the extreme. We inundated his congregation with spiritual literature, which was cordially accepted.

EVIDENCE FOR SPIRITUALISM.—Mr. Editor.—Your correspondent, "Truthseeker," seems to require "indisputable" evidence of the presence and manifestation of departed spirits. It may be difficult to determine what would amount to indisputable evidence, so as to satisfy all minds. We are accustomed to believe many things on presumptive evidence only. We perform all actions, as we believe, in obedience to our own unfettered wills, when it may happen our wills may sometimes be prompted or entirely moved by ministering spirits, unknown to our outward consciousness. It is upon presumptive evidence, determined by the intellect, that millions believe all the Bible to be the word of God, the gospels, as we have them, to be written by the persons whose names they bear, and the miracles contained therein to be true, although handed down to us through succeeding copyists and translators, of whose qualifications and entire honesty we know nothing. In last week's MEDIUM is an account from Glasgow respecting the mediumship of Miss Lottie Fowler. Is not a statement of the presence of departed spirits, such as there mentioned, worthy of credence? How could their presence have been made "indisputably" clear to those present and interested in what was declared, unless they had themselves the gift of clairvoyance? "John King" is said to professedly put on an appearance to be plainly seen by the naked eye. How can such a thing be absolutely proved to us unless we were in the spiritualised condition of himself to see him do it? Trance mediums speak on sublime subjects, like Mrs. Tappan, Mr. Cogman, and others, and will declare they are departed spirits speaking through their mediums. Are they not worthy of credence? Do they not give presumptive evidence to the mind that it is so, and to be fairly received as true? Why should not spirit manifestations be received on circumstantial and presumptive evidence as well as other matters?—Yours, &c., M. M.—March 23, 1874.

ROBERT N. FRYAR, 10, Russell-street, Montpelier, Bristol, says he is selling vignette photographs of Mesmer, price 6d. each, post free.

A LETTER from Mr. Robert Cannon reports very favourably of a seance recently given by Mr. Webster. The tests received by the sitters were numerous.

Our agent at Darlington, Mr. John Hodge, has had his premises burned down. In a very short time Mr. Hodge announces the re-establishment of business with a new stock of botanic and eclectic medicines.

A LADY, residing in the neighbourhood of New Brentford, would like to meet with some Spiritualists there in order to form a circle. Address, "M. R.," at the office of this paper.

MRS. TAYLER sent one stamp for last number of the MEDIUM, but forgot to furnish her address. The envelope was stamped "London S.W. April 6." If she will supply her address we will send her the copy ordered.

A CORRESPONDENT who has visited Paris, and sat for spirit-photographs with Mr. Baguet, whose spirit-photographs were introduced to London by Mr. Gledstanek, says:—"I failed to recognise either of the figures in my son's photographs, but consider them genuine spirit-pictures."

MR. W. D. MEERS writes to say that he intended to sail from New Zealand for England in the Merope in the first week in February, and hopes to arrive in London about the end of this month. He sends kind remembrances to all friends, and anticipates a happy meeting with those from whom he has been separated for the last five years.

DR. MONCK is exposing Herr Döbler nightly at the Spiritual Institute, Birmingham. Mr. Collier is sending out handbills discussing the merits of the rival entertainments. The *Morning News* notices a good deal of similarity between Dr. Monck's experiments and those of the conjurer, but thinks the latter is more adroit.

A CORRESPONDENT of Darlington writes:—"Having recently begun to investigate Spiritualism through reading the MEDIUM, and other tests obtained at our circle, and being very sceptical previously to investigating it myself, I can now testify to the good it is doing in the Darlington district, and the more I see and read of it the more I desire to do so. It has taken the fear of death from my mind, and it now seems to be a pleasure to live, knowing that I shall soon meet with the loved ones that have gone before me to the spirit shore."

A BIRMINGHAM NEWSPAPER recently contained mutual recriminations between the ex-medium and his co-officers of the Anti-Spiritualist Society. Mr. Perks regrets that the movement has thus met an accidental death, as it was a good advertisement. He once paid 6d. to hear the ex-medium, but thought he got very poor value for his money. Mr. C. Reimers thinks the existence of such a society useful for the health of the movement—a kind of eruptive disease for the escape of impure matter, which might otherwise ruin the health of Spiritualism. We think the late society has been useful in demonstrating that Spiritualism is not so easily assailed as some of its friends, and foes likewise, seem to think.

JOHN MORRISON.—An exposition of the process of being "born again," stated in John's Gospel, chapter iii., verses 3 and 4, is beautifully given in Mrs. Tappan's oration on the "Celestial Arcana," published in the MEDIUM, number 208. Andrew Jackson Davis says there are many new births in a man's career, and the progressive man is continually being born into higher states of spiritual consciousness. Many of the terms used in the gospels refer to old doctrines, the meaning of which is now lost. Much information on the subject may be found in the "Book of God." Water was a symbol of the holy spirit; and being born again of water and of the spirit meant the opening up of man's spiritual faculties through the exercise of which he entered into the "kingdom of God." The 34th verse evidently refers to the doctrine which teaches of God's messengers who are sent to earth at certain times to awaken its inhabitants to a knowledge of spiritual truth. Jesus was one of these, and the power of the spirit was given to him in abundance. Much interesting information on these matters in to be found in the "Book of God," which is at present finding so many purchasers amongst our readers.

INFORMATION FOR INVESTIGATORS.

The most extraordinary Phenomena, the best information to Inquirers, and the most concise and interesting view of Spiritualism is given in the

"JOHN KING" NUMBER OF THE "MEDIUM."

16 pages, price 1d.

This number contains an Engraving of the materialised form of the spirit "John King," and an account of numerous experiments at which the spirit was seen, heard, and felt, in gaslight, daylight, and in a light produced by the spirit itself.

Read it! "Truth is stranger than fiction."

THE "GERALD MASSEY" NUMBER OF THE "MEDIUM"

Is 16 pages and Contains a beautiful Engraving and Life of GERALD MASSEY, who is a Spiritualist; also an Oration by Mrs. TAPPAN.

Price One Penny.

THE "CORA L. V. TAPPAN" NUMBER OF THE "MEDIUM"

APPEARED ON JANUARY 2, 1874; PRICE 1½d.

On the first page is given a highly-finished ENGRAVING of Mrs. TAPPAN, followed by a Narrative of her Experiences as a Medium, as given by her Spirit-Guides, in St. George's Hall, on Dec. 29, 1873; Extracts from her early Mediumistic Compositions, the first given when she was twelve years of age; Incidents in her Mediumship, and Selections from recent Inspirational Poems. The same number contains a Review of an Essay by W. Crookes, P.R.S. on the Manifestations; also Reports of Seances in which spirits appeared visibly and spoke audibly.

London: J. BURNS, 15, Southampton Row, W.C.

TRANCE ADDRESSES BY J. J. MORSE.

What of the Dead? Price 1d.
The Phenomena of Death. Price 1d.
Heaven and Hell viewed in Relation to Modern Spiritualism. 1d.
London: J. BURNS, 15, Southampton Row, W.C.

SEANCES AND MEETINGS DURING THE WEEK, AT THE SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW, HOLBORN.

TUESDAY, APRIL 14, Phrenological Seance, by J. Burns. Admission 1s., at 8.
WEDNESDAY, APRIL 15, Mrs. Olive at 8 o'clock. Admission 2s. 6d.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SATURDAY, APRIL 11, Mr. Williams. See advertisement.
SUNDAY, APRIL 12, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7.
Mrs. TAPPAN at Cleveland Hall, at 7.
St. John's Association of Spiritualists. Address at No. 86, Goswell Road, at 7 o'clock.
MONDAY, APRIL 13, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.
Mr. Williams. See advertisement.
TUESDAY, APRIL 14, Seance at Temperance Hall, 103, Mile End Road, at 8.15.
WEDNESDAY, APRIL 15, Marylebone Association, 90, Church Street, Paddington, Lecture at 8 o'clock, admission free.
Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End, at 8 o'clock.
THURSDAY, APRIL 16, Dalston Association of Inquirers into Spiritualism, Seance at their rooms, 74, Navarino Road, Dalston, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary.
St. John's Association of Spiritualists, at Goswell Hall, 86, Goswell Road, at 8, for members only.
Mr. Williams. See advertisement.

SEANCES IN THE PROVINCES DURING THE WEEK.

SATURDAY, APRIL 11, NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Newgate Street, at 7.30 for 8 o'clock.
BIRMINGHAM. Midland Spiritual Institute, 58, Suffolk Street, at 7.
SUNDAY, APRIL 12, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.
SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m. Trance-Medium, Mr. Wood.
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 6 p.m.
BOWLING, in Hartley's Yard, near Railway Station, Wakefield Road, at 2.30 and 6 o'clock.
MANCHESTER, Temperance Hall, Grosvenor St., All Saints, at 2.30.
COWMS, at George Holdroyd's, at 6 p.m.
GAWTHORPE, Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. A. Swift, Test and Healing Medium.
MORLEY, Mr. E. Baires's, Town End.
HALIFAX Psychological Society, Hall of Freedom, Back Lord Street, Lister Lane, at 2.30 and 6. Children's Lyceum at 10 a.m.
NOTTINGHAM, Churchgate Low Pavement. Children's Lyceum at 2 p.m. Public meeting at 6.30 p.m.
OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6, p.m. Healing and Trance-speaking Medium, Mr. John Crane.
BISHOP AUCLAND, at Mr. Faucitt's, Waldron Street, at 6 o'clock. Notice is required from strangers.
NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 for 7 p.m.
LIVERPOOL, Public Meetings at the Islington Assembly Rooms, at 2.30 and 7 p.m. Trance-mediums from all parts of England, &c.
DARLINGTON Spiritualist Association, Free Assembly Room, above Hinde Bros. Stores, Ridsdale Street, Yarm Road. Public Meetings at 10.30 a.m. and 6 p.m.
SOUTHSEA. At Mr. W. H. Stripe's, 31, Middle Street, at 6.30.
BIRMINGHAM, at Mr. Perks's, 312, Bridge Street West, near Well St., Hockley, United Christian Spiritualists, at 6 p.m.
LOUGHBORO'. Mrs. Gutteridge, Trance-medium, Dene's Yard, Pinfold Terrace, at 6 o'clock.
GLASGOW. Public meeting, 6.30 p.m., at 164, Trongate.
HULL, 5, Strawberry Street, Drypool, at 7.30.
NEW SHILDON, at 16, Strand Street, at 6 p.m.
HECKMONDWIKE, service at 6.30 at Lower George Street.
Developing Circle on Monday and Thursday, at 7.30.
LEEDS, Britannia Buildings, Oxford Place, close to the Town Hall, addresses at 6.30.
OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station, Service at 2.30 and 6 p.m. John Kitson, medium.
MONDAY, APRIL 13, HULL, 42, New King Street, at 8.30.
BIRMINGHAM. Midland Spiritual Institute, 58, Suffolk Street, at 8.
TUESDAY, APRIL 14, KEIGHLEY, at 7.30 p.m., at the Lyceum. Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.
SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, 8 p.m.
WEDNESDAY, APRIL 15, BOWLING, Spiritualists' Meeting Room, 8 p.m.
MORLEY, Mr. Emmanuel Baines's, Town End, at 7.30, for development.
OSSETT COMMON, at Mr. John Crane's, at 7.30. Healing and Trance-medium, Mr. John Crane.
DARLINGTON Spiritualist Association, same place as on Sundays. Public Open Conversation Circle at 7.30. p.m.
BIRMINGHAM, Mr. Perks's, 312, Bridge Street, at 8, for Development.
BIRMINGHAM. Midland Spiritual Institute, 58, Suffolk Street, at 8.
LEEDS, Britannia Buildings, Oxford Place, close to the Town Hall, seance at 7.30.
THURSDAY, APRIL 16, BOWLING, Hall Lane, 7.30 p.m.
GAWTHORPE, Spiritualists' Meeting Room, a Developing Circle, at 7.30.
BISHOP AUCLAND, at Mr. Faucitt's, Waldron Street, at 8 o'clock. Notice is required from strangers.
NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8.
BIRMINGHAM, Circle at Mr. Thomas Godrides, 16, Court House, 12, Wrentham Street, at 7.30.
BIRMINGHAM, Developing Circle, at 7, Hyde Road, Ladywood, at 7.45, by Miss Baker, assisted by a Clairvoyant and Trance-medium.
FRIDAY, APRIL 17, LIVERPOOL, Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 8 p.m. The Committee meet at 7.
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